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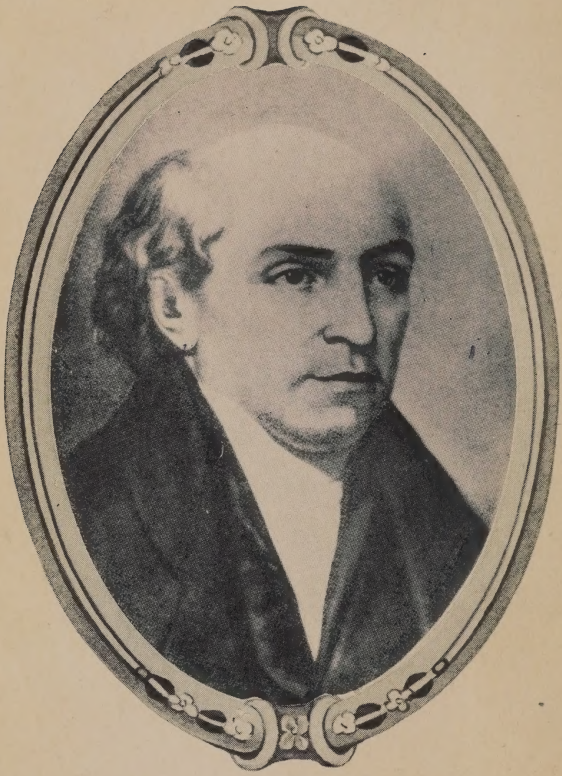

WILLIAM CAREY

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THEOLOGICAL SEMINA

WILLIAM CAREY

PROPHET TO INDIA

By Russell Olt

Dean of Anderson College and
Theological Seminary

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PREFACE

The Church Non-Missionary

About twenty years before Carey's birth a flame of fire started burning through the church. This was touched off by that mighty British evangelist, John Wesley. Wesley found the church "icily regular." It was a period of reaction; cold intellectuality was the order of the day. Enthusiasm in the religious realm was looked upon askance. Hume and Voltaire ordered much of the thinking. Christianity was but a formal practice with the spirit lacking. It is possible that Carey, as a boy, may have seen John Wesley, then an old man. However that may be, certain it is that the ground was at least paved for the stir which Carey set in motion by the blaze of evangelism fanned into being by Wesley.

The redeeming feature of the times is to be found in the fact that here and there a number of pastors were awakening to the condition of the church. They realized its lack of vitality and as a result, in places, associations were formed among men of certain of the evangelical churches for the purpose of vitalizing the church and awakening her prayer

life to the point where she could function as Christ intended.

One of the other redeeming features in the church which was paving the way for Carey's appeal was the birth of vitalized Christian song. This quickened the church as much as preaching itself and became a recognized handmaiden of evangelism. The hymns of Watts found place for expression. Someone said of the period that the gospel was rediscovered as a thing of music. The principle, now recognized by psychology, of getting people to do things, in this instance interwoven with rhythm, was a significant contribution in paving the way to moving into action a church that had been void of action.

In spite of these advances the church was nonmissionary. It simply had not caught the vision. In its outlook its work was narrowly circumscribed within the limits of western Europe and America. It lacked the dynamic of leadership which would summon it to conquests beyond the seas. It waited for a Paul to point the way. William Carey proved to be the man of the hour.

CONTENTS

Preface: The Church Non-missionary 3

Chapter

I In the University of Hard Knocks 7

II Modern Missions Born 18

III India in the Distance 32

IV India's Challenge 43

V Getting a Foothold 51

VI Gaining the First Converts 69

VII The Teacher-Missionary 80

VIII Discouragements 88

IX Triumphs 97

X Heartaches 103

XI Better Days 114

XII Looking Backward 119

Appendix From Carey's Enquiry 122

1813
1761
52

WILLIAM CAREY

1761-1834

CHAPTER I

IN THE UNIVERSITY OF HARD KNOCKS

Carey was born August 17, 1761, in the little English village of Paulers Pury in Nottinghamshire. His grandfather, Peter Carey, had settled in the village, following the trade of a weaver. This was in the days before schools were provided by the state. In the main, schools at this period were established by philanthropy. Here in this village such a school was started. A dozen charity pupils were provided for, and Peter Carey had the honor of being the first teacher. His son Edmund, William's father, likewise became the village schoolmaster as well as a weaver. William, then, had something of an intellectual heritage.

William was the eldest of five children. Three were sisters—Ann, Mary, and Elizabeth; and one was a brother, Thomas. Elizabeth died in infancy. William's grandmother gave him her particular attention.

Very early he developed a keen interest in flowers and growing things as well as in animals. He

soon developed the faculty of careful observation of growing things about him. When William's father became village schoolmaster, the family moved to the schoolhouse where William was given a room for his own use. This he stocked with things found in nature. He became the village authority on natural history to such a degree that when anyone in the village found any uncommon flower, bird, or insect, he would say, "Take it to Bill Carey; he'll tell you all about it." His sister Mary sketches this interest of his in the following words:

"Of birds and all manner of insects he had numbers. When he was from home, the birds were committed to my care. Being more than five years younger, I was indulged by him in all his enjoyments. Though I often killed them with kindness, yet, when he saw my grief over his dead pets, he always relented, and gave me the pleasure of serving them again; and often took me over the dirtiest roads to get at a plant or an insect. He never walked out, when quite a boy, without making observation on the hedges as he passed; and when he took up a plant of any kind, he always studied it with care."

So interested in nature was he that he decided to be a gardener. He tried it upon leaving school at the age of twelve, but the sun caused a severe

irritation of his hands and face to such a painful extent that he had to give it up after a two years' struggle to continue with it. Paradoxical it was that the English sun did what a scorching Bengal sun failed to do in his forty years as a missionary to India. His experience with flowers and growing things gave him such an interest and created such a thirst for scientific investigations in this field that later in India he easily ranked as Bengal's foremost agricultural improver and naturalist.

The father schoolmaster, in speaking of William, said that his only special aptitude was "steady attentiveness and industry." His mother often awakening at night heard him counting when the rest of the family was soundly asleep. He owned few books, but he borrowed books wherever he could. Books on science, history, and travel interested him most. Early he became entranced with adventure and travel through contact with a relative who had been in Canada during the French and Indian War. Too, the stories of Columbus, and of Robinson Crusoe, unshackled his imagination and possibly unconsciously paved the way for his interest in evangelizing the uncivilized peoples of the earth. Strange to say religious books did not particularly interest him. *Pilgrim's Progress* did not interest him as a

religious book; he found it fascinating only because of the adventure he found in it.

In the school day period traits of character became apparent which marked his life throughout. His sister says of him, "Whatever he began, he finished. Difficulties never discouraged him." His brother says: "From a boy he was studious, deeply and fully bent on learning all he could, and determined never to give up a particle of anything on which his mind was set, till he had arrived at a clear knowledge and sense of his subject. He was neither diverted by allurements, nor driven from its search by ridicule or threats." Modestly he brings out the same facts when he said to his nephew, "If after my removal anyone should think it worth his while to write my life, I will give you a criterion how you may judge of its correctness. If he give me credit for being a plodder he will do me justice. Anything beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe everything." He always persisted in doing a thing until he accomplished the task. If a tree was particularly hard to climb he refused to give up until he had performed the feat. Once he fell while climbing, sustaining slight injuries. As soon as he was able to be out again he went straight to the tree and this time succeeded in climbing it.

His interest in religious things was not great at this period. Through family and church training he acquired considerable familiarity with the Scriptures. His attention was absorbed mostly by the historical parts. He knew the prayer book, but the lack of an evangelical tone in the teaching of the church made him only passively religious. He did, however, develop as a result of his training, a despising of those who were at variance with the established church, the Dissenters.

The age of fourteen marked a turning point in his life. Few occupations held out any future to such an alert youth as William. He was not interested in weaving; the laborer earned only five shillings a week. The vocation of his choice, gardening, was denied him, as we have already seen. The one growing chief trade of the country was that of shoemaking. It seemed to promise a future, but to learn the craft one had to be bound out as an apprentice to a master workman for a period of seven years. The apprenticeship system was strongly intrenched in England at this period. William's father searched carefully for a suitable home in which to place the boy, and finally settled upon Clarke Nichols, of Piddington, a village near by. Nichols had two traits which commended him to Edmund Carey. First, he had the reputation of being a strict dis-

ciplinarian, and second, he was considered a strict churchman. With difficulty the father succeeded in meeting the premium demanded for the seven years' apprenticeship.

As was common practice in the treatment of apprentices Carey was made to feel the temper and tongue of his master, who according to the indenture had power practically over the life and death of his apprentices. Nichols' treatment, together with his Saturday night carousings, did not commend religion to William. Books, however, in the shop bespoke his religious interests. Among these were Jeremy Taylor and a New Testament commentary of which Carey made use.

Early after starting his apprenticeship he grew weary of a religious profession which was unsatisfying and became more careless and indifferent, even choosing doubtful companions as his associates. It was at this point that an older fellow apprentice came to his rescue. John Warr was three years older and a young man who knew God. He was a member of the Dissenters. Warr spent much time entreating William to come into possession of a fuller life with God. Moreover, he loaned him worth while books. William had little use at this time for Dissenters, but the effect of this personal evangelism was to cause him to determine to leave off

lying, swearing, and other sins and attend church more frequently.

A sin committed by William at this period deserves mention for it made him feel ashamed and possessed of a spiritual lack of which he had not before been so conscious. It came about in the supplanting of a counterfeit shilling which was his for a genuine coin of like value belonging to his employer, Clarke Nichols. Moreover, falsehood was connected with the theft. Detection resulted. He felt that his disgrace would be noised abroad in the whole village, and he sought solitude. Dismissal and a forfeited apprenticeship were expected as a result, for no sin was quite so black to Clarke Nichols as that of lying.

His offense was forgiven him by his master, likely through the influence of a newly married wife. The incident not only taught William a lesson but it directly changed his profession of religion for an experience of it. So at the age of seventeen and a half years he yielded himself to the Savior. To the personal evangelistic effort of his fellow apprentice, John Warr, more credit should be given than to any other person.

After his conversion the books on his master's shelves took on new meaning. He developed an interest in deciphering the Greek words which he found

in some of them. In this he received the assistance of Tom Jones, a poor weaver who had had some grammar-school education preparatory to the study of medicine, a goal which he never attained. Jones obtained for William a Greek glossary and grammar, and Carey's self-education was begun.

February 10, 1779, had been proclaimed by the king as a day of national fasting and prayer because of the English reverses in America. Warr persuaded William to accompany him to the Hackleton meeting-house. A novice at preaching, Thomas Chater by name, pleaded for a whole-hearted surrender to Christ, quoting the words, "Let us go forth, therefore, unto him without the camp, bearing his reproach," in such a gripping way that Carey was brought to the turning point in his thinking—a decision to join the ranks of the Dissenters. For some weeks a conviction had been growing upon him, leading him in this direction into the ranks of the Dissenters and away from the Church of England.

In the fall of 1779, Carey's master died. Carey and Warr had the happiness of leading him to Christ just before his passing. Carey now went to work for Thomas Old, of Hackleton, after agreeing to pay Nichols' widow a stipulated sum for the remainder of the time for which he was bound.

Carey liked to engage in discussion. After his

removal to Hackleton he entered into a discussion with a leader of a group of mystics. Carey, as a result of his studious habits, had formulated what seemed to him to be a consistent Christian creed. His opponent in this discussion not only undermined some of Carey's doctrine, but even convinced him that his conduct was not such as became the gospel, till he felt ruined and helpless. Carey says of this experience, "I could neither believe his system nor defend my own. The conversation filled me with anxiety, which increased when I was alone."

It took three precious years of his life to pass through this struggle of doubt so characteristic of adolescent minds. During this time he traveled here and there to listen to preaching which would feed his hungry soul. Thomas Scott, a young clergyman, was able to help him most at this period, from which he emerged in 1783, at the age of twenty-two. Scott was a classical language student as well as a student of Hebrew. Carey later says of him, "If there be anything of the work of God in my soul, I owe much of it to Mr. Scott's preaching, when I first set out in the ways of the Lord." His diligent searching of the Scripture helped him, too, as did also Robert Hall's *Help to Zion Travellers*, the aim of which was to clear up doubts.

Just before Carey reached the age of twenty he

married his master's wife's sister, Dorothy Plackett. She was illiterate, but lovable. For several years he lived most happily with her, studying his Latin and Greek, and caring for the garden in his spare time. During this time Carey excelled in the art of shoemaking in spite of published records to the contrary. Happiness did not last endlessly, for a fever took the life of their firstborn child, Ann. Then ague seized him and continued with him for eighteen months, leaving him bald at the age of twenty-two.

At this age Thomas Old died. Upon Carey fell not only the business but much of the responsibility of caring for the widow and her four children. The following winter was a hard one because of a terrible business depression. To supplement his income Carey opened an evening school in the village, but even this did not keep him from poverty.

Carey had taken some part in the Hackleton Sunday night services shortly after his conversion. He came to be active in the church. Just before his marriage he, in company with a few others, formed a dissenting church at Hackleton. Attending a conference or what was known as an Association Day, he first heard Andrew Fuller preach. Fuller was to become his most intimate and trusted supporter in all England. The meeting aroused Carey's zeal.

In June, 1782, he was prevailed upon to fill the

pulpit at Earls Barton against his own will, for he felt he had no aptitude or ability in that particular field. The result of this first meeting was that he was prevailed upon to make a return engagement. Not only once did he take the pulpit, but he filled it every second week for a period of three and a half years. He had not had a divine revelation from God calling him into the ministry, but a consciousness gradually flooded his soul assuring him beyond all doubt that God was endowing him with talents for the ministry of the Word.

Carey entered enthusiastically into his new calling, continuing with his trade all the while. He demonstrated his earnestness in appearing wholly given over to God by burning his playing cards. At the home of his father he led the home worship. Moreover, after hearing a sermon on baptism, and after a diligent investigation of the New Testament upon the subject, he decided he should be a candidate for water baptism. Accordingly he was baptized at six o'clock one Sunday morning in October of 1783, at the age of twenty-two. The rite was administered by John Ryland, whose son was to become second in importance to Fuller only in holding up Carey's hands in his missionary undertaking.

Chapter II

MODERN MISSIONS BORN

In the same year that Carey was baptized he borrowed *Captain Cook's Voyages*, a thrilling tale of adventure in the South Sea Islands. The effect upon him was that of creating a reveling in daydreams of adventures similar in type but different in nature. Through this he received his first insight into what challenge the uncivilized world held out to Christianity. Captain Cook mentioned the possibility of a Christian mission's being established in the Islands, but dismissed the idea by concluding that since it would serve neither public ambition nor private avarice it would never be undertaken. Carey wished to prove the prediction false. At this time he entertained no idea of his ever going, but he did more zealously set to work to convert his sisters to a saving knowledge of Christ. The result was that through his efforts Ann and Mary both yielded to God's pleading Spirit.

In 1785 Carey moved to Moulton. The immediate occasion of his moving there was the purpose of taking over the village school. It is interesting to note in connection with this move that Carey and

his wife were permitted to go there on condition that they acknowledge Pury to be their home and that they agree to return there in the event they would become paupers. This regulation was not directed at Carey, but merely reflects the social conditions of the times. Measures of this kind were freely adopted by villages to prevent a piling up of paupers from other places for whom they would have to care.

Carey did not mean to leave off shoemaking; he rather intended that it should supplement the tuition fees he earned teaching school. He moved into a cottage built and somewhat equipped for a shoemaker. It stood near the edge of the village, fronting to the back, like many of the other houses there. Carey set to work at once to transform the place. A garden cultivated there soon made it a beauty spot. At first the school ran along very well. It did, however, present its problems and difficulties. Discipline was the chief concern. Carey later says of it, "When I kept school, the school kept me."

A blow was felt by Carey soon after. The former schoolmaster returned. As the school was operated upon a private tuition basis the native schoolmaster took many of his former pupils from Carey. He had a better location in the village than had Carey, and moreover was a member of the Church of England, while Carey was not. Carey, however,

was not daunted. He continued with his school as long as he stayed at Moulton.

For years the Baptists at Moulton had been without a pastor. He accepted the pastorate. It paid very little financially—less than seventy-five dollars a year, but his decision to serve them was rewarded abundantly by the number of souls he saw seek God for forgiveness of sins. After counsel with others he preached a trial sermon to obtain ordination before the Olney church at which a number of ministers and townspeople were in attendance. He had never preached before in such a large building, for it seated several hundred. He was aware, also, that his sermon was a trial before a more or less critical audience. As a result he did very poorly and did not receive their approval for ordination. The next summer, however, he redeemed himself as a preacher, although he himself thought his effort was "weak and crude." Accordingly he was ordained to the ministry in August of 1787.

Keenly did he feel his educational lacks as the Moulton pastor. Although he publicly ministered to the people four times a week, taught school, and continued shoemaking (except that now it was on contract for an employer in a neighboring village); still, by a rigid economy of time marked by a rigor of self-discipline which he imposed upon himself

Carey studying while at his trade

admirably throughout his life, he was able to master Latin, Greek, and Hebrew. Then he went on to study Italian, French, and Dutch. Fuller spoke to a deacon in Carey's church about his progress in linguistic studies. This deacon was the one for whom Carey now worked part time at his trade. So impressed was the deacon that he agreed to pay Carey the amount each week that he had been earning without his doing any more work on shoes on condition that he give this time to his educational advancement.

Fuller gives a picture of Carey's Moulton struggles and interest in unchristianized peoples in these words, "The congregation being few and poor, he followed his business in order to assist in supporting his family. His mind, however, was much occupied in acquiring the learned languages, and almost every other branch of useful knowledge. I remember on going into the room where he employed himself at his business, I saw hanging up against the wall a very large map, consisting of several sheets of paper pasted together by himself, on which he had drawn, with a pen, a place for every nation in the known world, and entered into it whatever he met with in reading, relative to its population, religion, etc. The substance of this was afterwards published in his *Enquiry*. These researches, on which his mind was

naturally bent, hindered him, of course, from doing much at his business; and the people, as was said, being few and poor, he was at this time exposed to great hardships. I have been assured that he and his family have lived for a great while together without tasting animal food, and with but a scanty pittance of other provision.

"He would also be frequently conversing with his brethren in the ministry on the practicability and importance of a mission to the heathen, and of his willingness to engage in it. At several ministers' meetings between the years 1787 and 1790 this was the topic of his conversation. Some of our most aged and respectable ministers thought, I believe, at that time, that it was a wild and impracticable scheme that he had got in his mind, and therefore gave him no encouragement. Yet he would not give it up, but would converse with us, one by one, till he had made some impression upon us."

His sister also relates his growing interest in the conversion of those in foreign lands as follows:

"He was always, from his first being thoughtful, remarkably impressed about heathen lands and the slavetrade. I never remember his engaging in prayer, in his family or in public, without praying for these poor creatures. The first time I ever recollect any feeling for the heathen world, was from a dis-

course I heard my brother preach at Moulton, the first summer after I was thoughtful. It was from these words: 'For Zion's sake will I not hold my peace, and for Jerusalem's sake will I give him no rest.' It was a day to be remembered by me; a day set apart for prayer and fasting by the church. What hath God wrought since that time!"

A significant thing occurred in 1786 at a meeting of the Ministers' Fraternal of the Northampton Association. Ryland, Sr., suggested that Carey along with certain other new members of the association should present subjects for discussion. For some time no one spoke until finally Carey felt his passion for souls in all corners of the globe surging within him so strongly that he suggested somewhat excitedly that they consider "whether the command given to the apostles to teach all nations was not obligatory on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent." The proposal shocked them. The chairman, Ryland, was plainly affected. He could not restrain himself from calling out to Carey, "Young man, sit down, sit down. You are a miserable enthusiast for asking the question. Certainly nothing can be done before another Pentecost, when an effusion of miraculous gifts, including the gift of tongues, will give effect to the commission of Christ as at first

When God pleases to convert them, he'll do it without consulting you or me."

Nothing more came of this meeting as far as action was concerned. Carey's conviction, however, grew stronger than ever. Every geography lesson on foreign countries meant to him that pagans were there. Often when teaching he would cry out as tears came to his eyes, "And these are pagans, pagans." He had familiarized himself with the work of Eliot and Brainerd among the American Indians. The missionary teaching of the Bible blazed new meanings in his soul and he felt a compulsion never before experienced to do something about it. He had of late intensified his evangelistic efforts at home to such an extent that a friend once said to him, "I fear you are neglecting your business for your work in the ministry." His prompt reply was, "Neglecting my business! My business, sir, is to extend the kingdom of Christ. I only make and mend shoes to help pay expenses."

At about this time he met a merchant of some wealth by the name of Thomas Potts, who when young had been in America as a trader and had seen the evils of the slave trade. Potts and he were of one mind in the feeling that something ought to be done by Christians to extend Christ's kingdom among pagan peoples. Potts proposed that Carey write

a pamphlet to arouse the church to her duty and obligations in this particular. Carey even at that time was engaged in raising money to enlarge his church. In that interest he had come to Birmingham where he met Potts. Both his congregation and he being in such sore need of finances, Carey replied that he would not have the money to have such a message printed even if he did write it. To this Potts made answer, "I'll give you ten pounds [fifty dollars] toward its printing." As a matter of fact Carey had tried before to do something of this kind, but met with failure in his efforts. Now he took renewed courage. First he took the matter up with his friends in the ministry, Ryland, Sutcliff, and Fuller, asking that they severally or collectively undertake the task. All of them, however, insisted that he should be the one to do it. This he then undertook, but probably with less zeal than he would have been willing actually to have entered upon missionary work, for already he had made the statement that if anyone would send him and support him for one year, he would undertake to go out himself at once to convert the heathen.

In the meantime Carey moved to Leicester. The condition of the church at Carey's coming was bad. Lawlessness and drunkenness were freely indulged in by some of its members. Some of these members

were expelled, and Carey successfully undertook the enlargement of the church, which he had successfully done at Moulton. He had come to Leicester because it seemed to offer larger opportunities for service inasmuch as the place was larger, having a population then of about thirteen thousand. Success in reviving the church and its phenomenal growth in the early period of his coming were short lived. Factional quarreling and sin took hold of a number in the church and Carey felt that he was ruined. Word soon went abroad of the condition of things there. He again demonstrated his plodding "stick-to-it-iveness" by refusing to accept defeat. For two years he strove until finally Christian fellowship again reigned in the church. Not only this, but conversions began to multiply, and Carey became a power in the town.

At this point it might be interesting to note the schedule on which Carey placed himself. On Monday he studied the classics; on Tuesday he systematically took up science, history, and composition; on Wednesday, Thursday, Friday, and Saturday, he studied his Hebrew Old Testament and Greek New Testament preparatory to his immediate ministerial work of preaching. His sympathies were broad and his inquiries into the fields of knowledge, liberal. He had no patience with anyone who sought

to shackle the human mind and confine its thinking to a narrow groove. The town had an association of learned scientists whose religious complexion was diverse. Carey gloried in his association with these men for their discussions sharpened his own thinking. Carey personally at this period showed marked republican traits and was much in sympathy with the French Revolution. He restrained his radical feelings, however, for the sake of the cause of Christ which he feared he might bring reproach upon if he allowed an outburst of this radicalism to assert itself.

Carey had not been idle on his manuscript even during this period of turmoil through which he was passing. At an association meeting in 1791, Fuller preached a telling sermon which called upon the ministers and people to arouse themselves to greater action for Christ and beware of the sin of negligence. It caused a deep conviction to settle upon all that they needed more zeal for God. Carey followed by preaching a sermon on the need of directing this zeal to the extension of the gospel to foreign lands. Late into the night Carey and a few of his fellow ministers discussed the possibility of pushing ahead the establishing of a foreign mission base.

A month later Carey read to a chosen group what he had already written of his manuscript which he named, *An Enquiry into the Obligations of Chris-*

tians to Use Means for the Conversion of the Heathens, in Which the Religious State of the Different Nations of the World, the Success of Former Undertakings, and the Practicability of Further Undertakings Are Considered. The finished pamphlet was printed in 1792. It represents in eighty-seven pages the crystallization of Carey's thinking for eight years. It was published to sell for one shilling and sixpence, which is about thirty-seven cents in American money. Only three copies of this pamphlet are now extant. The *Enquiry* was a literary masterpiece which showed a mastery of the English language. Singular it is that this man, removed from the teeming city life with its libraries and facilities for research, should have shown such a profound insight into religious problems, racial conditions, and geographical facts as to produce the first and most important treatise on the subject that has ever been given to the world. It has been called "The Charter of Modern Missions" by some, and by others "the distinct point of departure in the history of Christianity."

The *Enquiry* treated each known part of the world in the most minute and painstaking manner. Every land and island however small was noted. He mourned that he found more than one half of the world's population to be pagan, while a fifth

of it was Mohammedan. So significant was the treatise that we might well in this book quote some of his answers to objections to foreign missions.*

He closed the treatise by pointing out the need of prayer, planning, and action. The seed had been definitely planted by this paper. It could not be gainsaid. Sooner or later it must bear fruit.

To the next meeting of the association at Nottingham Carey looked forward with breathless suspense. What would they do about his message? Had his *Enquiry* had the desired effect? The meeting opened at 6 A.M. with prayer. At 10 A.M. Carey filled the pulpit. He put the best there was in him into the sermon, the text of which he took from Isa. 54:2, 3. The challenge flung out by this missionary sermon was:

"Expect great things from God,
Attempt great things for God."

He carefully calculated action as the result of his sermon. Eight years before at Nottingham the call to prayer had been issued. Now it was time for action. Imagine his dismay when the assembled ministers turned to leave. Fuller seemed fearful to take the first step that would lead to action; Ryland made no move. In desperation and despair he seized

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*Note: See appendix for this, page 122.

Fuller's arm crying, "And are you, after all, going again to do nothing?" The one tangible result was agreement that a plan be worked out for the next ministers' meeting to be held at Kettering for the purpose of forming a "Baptist Society for Propagating the Gospel among the Heathen."

At Kettering four months later, this resolution was unanimously passed: "Desirous of making an effort for the propagation of the gospel among the heathen, agreeably to what is recommended in Brother Carey's late publication on that subject, we, whose names appear to the subsequent subscription, do solemnly agree to act in society together for that purpose.

"As in the present divided state of Christendom, it seems that each denomination, by exerting itself separately, is most likely to accomplish the great ends of a mission, it is agreed that this society be called *The Particular (Calvinistic) Baptist Society for Propagating the Gospel among the Heathen.*

"Every person who shall subscribe ten pounds at once, or ten shillings and sixpence annually, shall be considered a member of the society."

A suitable organization was effected with an executive committee and officers. A subscription taken on the occasion amounted to thirteen pounds, two shillings, sixpence. Modern missions were born.

CHAPTER III

INDIA IN THE DISTANCE

A few years before there had been in India on two occasions, for relatively short periods, a flaming fire for Christ in the person of Dr. John Thomas. Likely possessed of a sanguine temperament he had been something of a soldier of fortune. His life reads like one brilliant adventure. As a boy Thomas had been unmanageable and undisciplined. Early he ran away to London, by chance took a medical course, and proceeded to set out upon his adventurous career. First he entered the navy as assistant surgeon; then he became surgeon. Next he practiced medicine in London, married, and became almost a pauper, from which state he attempted to rescue himself by securing a position as ship surgeon on a vessel of the East India Company. At Calcutta he distinguished himself when fever seized the ship's human cargo. After a short stay in Calcutta out from which he hunted and tramped, he returned to London and again set up in the practice of medicine with no better success. Again he returned to Calcutta where he entered the best of English society. His genius was recognized in commerce, medicine,

law, and religion. Some of his friends caused him to become enthusiastic about a missionary career.

Previously Thomas had preached both in England and on the ship on which he served as surgeon. In Calcutta instead of confining his attention to the elite of British society, he rather cast his lot with the Christians he found there and gave himself over most effectively to winning souls, particularly young Englishmen, to Christ.

Thomas became burdened for the salvation of Bengal. He learned their language within several years and preached to them as well as ministered to their bodies. He was loved by all whom he met. He even went so far as to study Sanskrit, the original language of the Hindus from which their various dialects sprang. In rapid order he translated the Gospels of Matthew and Mark into the Bengali tongue. Two high caste Brahmins through his efforts professed conversion but were unwilling to go as far as baptism.

Although honest and sincere he was the poorest conceivable type of manager. When he found himself in debt, he would only sink deeper in making financial plunges to get out. He seemed to have no sense at all of values. He offended his supporters of other denominations by writing a pamphlet extolling the Baptist dogmas with the announced idea

that the profits were to go to poor Baptist ministers in Europe. He thought in terms of millions; he reaped in terms of pennies.

Now, in 1792, he was in London again trying to raise a fund for missions in India. He got in touch with Carey after learning something of the forming of the Missionary Society at Kettering. Carey could not attend a subsequent meeting, but he sent them this letter:

"I have just received a letter from Mr. Thomas, the Bengal missionary, who informs me that he intended being at the Kettering meeting, but forgot the time when it was to be. He tells me that he is trying to establish a fund in London for a mission to Bengal; he earnestly desires a companion, and inquires about the result of our Kettering meeting. The reason for my writing is a thought that his fund for Bengal may interfere with our larger plan; and whether it would not be worthy of the Society to try and make that and ours unite into one fund for the purpose of sending the gospel to the heathen indefinitely."

The note reveals the magnanimous, unselfish spirit of Carey. Zealous for God to carry the missionary message under the auspices of the Society, he now is willing either to step back or become secondary in importance, an assistant to Dr. Thomas. At the

January 9 meeting of the next year Thomas appeared, thrilling the Society including Carey by his tales of missionary possibilities in India, moving their emotions to the utmost as he depicted the darkness of Bengalian native life.

The result of the session was that after asking certain questions regarding the cost of living in Bengal, and being glibly assured by Thomas that it was possible to live very cheaply there, and even for a missionary to support himself after getting started, Carey volunteered for service. It was a touching scene. Dr. Thomas, just four years older than Carey, who was now thirty-two, embraced him madly. With such a climax to the meeting debate on the feasibility, plans, and means of raising money was out of the question. With one consent they accepted the interpretation that God was leading in a miraculous way to India. Modern missions were being actualized.

What great enterprise does not have to encounter waves of opposition? Certainly this one was to have its full measure. The first obstacle loomed up at Carey's home. His wife, Dorothy, was provincial in the extreme. Never would she brave the seas, for here within a stone's throw were all of her relatives from whom she had never before been separated. Pirates and unknown sea, separation from

loved ones, and approaching motherhood, were more than sufficient reasons in her judgment for absolute refusal to accompany her husband. This put him in sore straits. Carey felt that he could not resist the call. "He that loveth wife or child more than me is not worthy of me," kept ringing in his ears. When he informed his congregation of his intentions they, like his wife, were irreconcilable at first. Fuller had to be called in to help pour oil on the troubled waters. A letter Carey wrote to his father at this time is enlightening. It follows:

"Dear and Honored Father,

"The importance of spending our time for God alone is the principal theme of the gospel. 'I beseech you,' says Paul, 'by the mercies of God, that you present your bodies a living sacrifice; holy and acceptable, which is your reasonable service.' To be devoted like a sacrifice to holy uses is the great business of a Christian. I, therefore, consider myself devoted to the sole service of God, and now I am appointed to go to Bengal in the East Indies, a missionary to the Hindus. I shall have a colleague, who has been there five or six years already, and who understands their language. They are the most mild and inoffensive people in the world; but are enveloped in the greatest superstition and in the grossest ignorance. My wife and family will stay behind

at present, and will have sufficient support in my absence; or should they choose to follow me, their expenses will be borne. *We are to leave England on the 3rd of April next.* I hope, dear father, you may be enabled to surrender me up to the Lord for the most arduous, honourable, and important work that ever any of the sons of men were called to engage in. I have many sacrifices to make. I must part with a beloved family, and a number of most affectionate friends. Never did I see such sorrow manifested as reigned through our place of worship last Sunday. But I have set my hand to the plow."

His father replied that he thought the plan was "the folly of one mad." The unsettled state of domestic affairs finally terminated in an agreement being reached whereby Dorothy and two boys were to be taken to her home at Piddington; Felix, now eight years old, was to accompany his father; while later the rest of the family were to follow him to India.

An account given by an attendant at Carey's last Sunday service at Leicester is worth quoting:

"In the afternoon the meeting filled very quickly, and was very full before the service began, with sad countenances and weeping eyes. Mr. Carey delivered his farewell to a sorrowful congregation indeed. I never before witnessed such a mournful scene. I

could not help being much affected. Loving people were parting with an affectionate minister, who had been made so remarkably useful amongst them, so that the membership is more than double what it was two years ago. Mr. Carey left the same evening, perhaps forever. He leaves a peaceable people, whose hearts are bound to him, a comfortable salary, a wife waiting two months for her time, and two children. One boy goes with him, a voyage of 15,000 miles, to attempt the conversion of the heathen. How greatly must his heart be set upon it! I asked him if he felt his mind comfortable in his proceedings. He answered, 'Yes, I do.' He squeezed my hand to his breast, and said, 'Yes, I do.' My family and friends are dear to me. I feel much on account of leaving them. But I am clear that I am called to go. I am perfectly sure that it is the will of heaven that I must go. Therefore, I am happy in obeying that call!' "

Meanwhile the society was hard at work raising money for the missionary enterprise. Remarkable success attended its efforts; money flowed more freely than ever before. Provision was made for Carey's family in case either of his or his wife's death. A private pledge was given Carey by the four men nearest him and the enterprise—Ryland, Sutcliff, Fuller, and Pearce—that "they should

never cease till death to stand by him." This pledge each one faithfully kept. Fuller pictorially stated the pledge by saying that they promised Carey to hold the other end of the rope until death while Carey descended.

It was at a most difficult time that they planned to sail. The authority of the East India Company was being challenged in Parliament with the result that all forces which that company could muster were being concentrated and exerted in behalf of her prerogatives. With such conditions obtaining it was an impossible thing to get a permit to go to India, although influential friends tried hard. Finally Captain White of the *Earl of Oxford*, on which ship Thomas had been surgeon, agreed to take them without a permit. The penalty for going without a permit might be confiscation of property and a return voyage, but the missionaries spurred on by a holy purpose, hazarded this for God. An affectionate farewell was given them at the wharf that fourth day of April, 1793.

After going down the channel to Portsmouth they met an unavoidable delay in waiting for a convoy without which the voyage would be hazardous. During this time, although fretful, Carey preached at the little towns outside of Portsmouth, living economically at Ryde. Carey felt the delay was provi-

dential for it enabled him to learn of the birth of a son who was named Jabez—a name Scripturally significant to Dorothy Carey—and of the well being of his wife. But the delay was also to be the occasion for bad news. Thomas was forced to return to London because of his financial entanglements. Moreover, Captain White received a letter from the India House warning him that he would lose his command if he took a certain unnamed passenger on the voyage without a permit from the Company. The result was that although Mrs. Thomas was permitted to remain with the vessel, Carey and Thomas were put off. Thomas hoped he would be able to get his financial affairs adjusted in London and that then all opposition to their departure would be withdrawn. Several trips to London for this purpose proved futile. With the utmost sadness and dejection of spirit the missionaries, after six weeks of waiting, saw the ship sail without them. In spite of it Carey said his trust was in God. Such determination did Carey show that he proposed the journey to Bengal by land in the event they could not obtain permits. Of such stuff was the missionary made.

Dr. Thomas proved himself to be almost a superman that next week. Closed doors opened at his touch; obstacles effervesced at his presence. Apparently any English ship was now out of the question.

There was not a minute to lose since the season for east bound shipping was almost closed for the year. He made frantic efforts to learn if any Scandinavian vessel would be sailing eastward. It was illegal to use any but a British vessel for such passage; so secretly the inquiry had to be made and the information obtained. God seemed to be leading, for to his joy he learned that a Danish vessel was to sail before many days.

The prices, however, five hundred dollars for adults, two hundred and fifty dollars for children, and seventy-five dollars for servants, seemed prohibitive. Thomas magnanimously proposed that Carey and Felix take regular passage and that he would endeavor to follow somehow later. To this Carey would not listen. Time was short; nevertheless Carey hazarded in company with Thomas one more visit to his wife and children. Miraculously again did God lead in using Thomas as the successful intercessor in persuading Mrs. Carey and the children to accompany them. To this she consented on condition that her sister, Kitty, go too.

Everyone, including the faithful four supporters, was amazed at the way things were opening up, but still finances were not in sight for so many to make the journey. Again God marvelously answered prayer by moving upon the hearts of people to give to

the enterprise. June 13 saw them all on board, with the prow of the boat, *Korn Princessa Maria*, set toward India. Stone walls had been moved; iron gates gave way; prayer had removed all obstacles. The start was made to answer the call of the Macedonian cry of an uncivilized world.

CHAPTER IV

INDIA'S CHALLENGE

What was this land to which these noble souls were giving their lives? For the forty years remaining, until his death, Carey was to stay removed from his native land upon India's altar for her salvation.

The particular province to which Carey was going was Bengal, a territory claimed almost in its entirety by the British. Actually the *East India Company* possessed at this time only a few strips of territory outside of Bengal, Bihar, and Benares in the Ganges Valley. At his coming the country was not yet recovered from a state of waste occasioned by the famine of 1769-1770. Death so laid hold of the land that practically the entire oncoming generation was wiped out. Just before Carey's coming Lord Cornwallis reported to the government that one third of Bengal was a jungle inhabited only by wild beasts.

The darkest of heathenism with its hideous practices reigned supreme in the one hundred million souls among whom Carey was to thrust himself. Plenty of religion there was with their three hun-

dred thirty million gods, but not the slightest hint was there that any of them knew the true God.

A deadly fatalism had them in its grip. They believed that good or evil actions on their part were born not of their wills, but of their inheritance. This inheritance was not necessarily that of a human father or mother, but just as likely of some animal. The misdeeds done in the state of preexistence determined their present condition. It was a doctrine of transmigration of souls in its most pointed form.

Ward, one of Carey's coworkers who came to India soon after Carey, describes the religious and moral condition of the people in these words: "Amongst these idolaters no Bibles were found; no sabbaths; no congregating for religious instruction in any form; no house for God; no god but a log of wood, or a monkey; no savior but the Ganges; no worship but that paid to abominable idols, and that connected with dances, songs, and unutterable impurities; so that what should have been divine worship, purifying, elevating, and carrying the heart to heaven, was a corrupt but rapid torrent, poisoning the soul and carrying it down to perdition; no morality, for how should a people be moral whose gods are monsters of vice; whose priests are their ringleaders in crime; whose scriptures encourage pride, impurity, falsehood, revenge, and murder; whose

worship is connected with indescribable abominations, and whose heaven is a brothel? As might be expected, they found that men died here without indulging the smallest vestige of hope, except what can arise from transmigration, the hope, instead of plunging into some place of misery, of passing into the body of some reptile. To carry to such a people the divine Word, to call them together for sacred instruction, to introduce amongst them a pure and heavenly worship, and to lead them to the observance of a Sabbath on earth, as the preparative and prelude to a state of endless perfection, was surely a work worthy for a Saviour to command, and becoming a Christian people to attempt."

At the coming of Carey the plight of Indian girls and women was pitiful. Not a single school which girls could attend existed in the whole land, for female education was forbidden by the taboos of the country. Academic education of the simplest order was denied them, and they did not know how to occupy their time with the simplest interests which take the attention of girls and women in civilized countries. Among Occidental womanhood, even though denied an education, there is still recourse to many other pursuits. The Hindu girl spent the first ten years of her life in idleness.

It was a common thing, however, to be engaged

to some man much earlier, often before reaching even the primary age. Such betrothal was often brought about by professional ghutuks, who were men hired by parents of the boy. A legal agreement is entered into by parents of both children without the children, of course, knowing anything about it. This is binding for life. In the event of the death of the husband, even if this occurred before the marriage was actually consummated, the child wife was doomed to remain a widow ever after. Happily child marriages through the steady influence of Christianity which had its beginning in Carey, are now being abolished. In 1929 a law was passed fixing the minimum age limit of girls at fourteen and of boys at eighteen.

One of the worst practices which cursed India was the burning of the widow on the funeral pyre along with her dead husband. This practice was called suttee. Upon the death of the husband, according to the writings of the Brahmans, the widow is promised if she will sacrifice herself upon the funeral pyre that she will thereby be the means of saving her husband from misery, and not only that but the action is supposed to guarantee as well many years of happiness for fourteen generations of her family and his.

Another equally terrible practice involving widows is that of burying them alive along with their

husbands. Ward describes this practice in these words: "In this kind of immolation the children and relations dig the grave. After certain ceremonies have been attended to, the poor widow arrives, and is let down into the pit. She sits in the center, taking the dead body on her lap and encircling it with her arms. The relations now begin to throw in the soil; and after a short space, two of them descend into the grave, and tread the earth firmly around the body of the widow. She sits a calm unremonstrating spectator of the horrid process. She sees the earth rising high and higher around her, without upbraiding her murderers, or making the least effort to arise and make her escape. At length the earth reaches her lips—covers her head. The rest of the earth is then hastily thrown in, and these children and relations mount the grave, and tread down the earth upon the head of the suffocating widow—the mother!"

The much spoken of practice, too, of sacrificing babies to the Ganges River is likewise reprehensible. Here again is a practice, which thanks to the influence of Christianity started in motion by William Carey, has been abolished by law.

It was to this land of gross ignorance, steeped in idolatry that Carey was going as the first ordained English minister of the gospel. It is true that in 1777, the Moravians had sent two missionaries to

the same district, but they soon withdrew and nothing came of the effort.

The voyage was a trying one of five months' duration. A few pages from Carey's diary en route will be enlightening:

"August 2.—I feel myself to be much declined, upon the whole, in the more spiritual exercises of religion; yet have had some pleasant exercises of soul, and feel my heart set upon the great work upon which I am going. Sometimes I am quite dejected when I see the impenetrability of the hearts of those with us. They hear us preach on the Lord's-day, but we are forced to witness their disregard to God all the week. Oh, may God give us greater success among the heathen. I am very desirous that my children may pursue the same work; and now intend to bring up one in the study of Sanskrit, and another of Persian. Oh, may God give them grace to fit them for the work! I have been much concerned for fear the power of the Company should oppose us. . . .

"August 20.—I have reason to lament over a barrenness of soul, and am sometimes much discouraged; for if I am so dead and stupid, how can I expect to be of any use among the heathen? Yet I have of late felt some very lively desires after the success of our undertaking. If there is anything that

engages my heart in prayer to God, it is that the heathen may be converted, and that the society which has so generously exerted itself may be encouraged, and excited to go on with greater vigour in the important undertaking. . . .

"November 9.—I think that I have had more liberty in prayer, and more converse with God, than for some time before; but have, notwithstanding, been a very unfruitful creature, and so remain. For near a month we have been within two hundred miles of Bengal, but the violence of the currents set us back when we have been at the very door. I hope I have learned the necessity of bearing up in the things of God against wind and tide, when there is occasion, as we have done in our voyage."

So thorough was Carey's persistent effort in studying Bengali that Thomas said, "He came on very fast." The voyage was not without its dangers, too. Just off the Cape of Good Hope the vessel was caught at midnight in a storm which threatened to capsize her. Eleven days' repairs was the cost of the damage done. As they neared their destination currents from the Bay of Bengal delayed progress another month.

At length on November 11, after a journey of just two days less than five months, the *Kron Princessa Maria* put into Calcutta. For forty continuous

years this district was to be his field of labor. He wrote to friends very early that when he left England he meant never to return. A paragraph from his first letter to the Society back home reveals how constant his missionary zeal was:

"I hope you will go on and increase, and that multitudes may hear the glorious words of truth. Africa is but a little way from England; Madagascar but a little further; South America and all the many and large islands in the Indian and Chinese seas will, I hope, not be forgotten. A large field opens on every side, and millions tormented by ignorance, superstition, and idolatry, plead with every heart that loves God. Oh, that many labourers may be thrust into the vineyard, and the Gentiles come to the knowledge of the truth."

Chapter V

GETTING A FOOTHOLD

Pioneering in any field requires hardihood and determination; else the hardships to be encountered overwhelm the venturesome soul and turn him back defeated. India presented no exception to the rule. Her obstinacy in changing from the old is unsurpassed by any challenge that has ever been flung out to the cross of Christ.

Carey's first introduction to India came about by his being thrust into the midst of a typical Hindu market. Not having obtained the necessary permission to enter India through the channels of the East India Company, the missionaries disembarked in the Hooghly and boarded a native boat which carried them to the scene of this activity. Thomas immediately started to preach to the seething multitudes in Bengali. For three hours they listened. So entranced were the natives that they offered the newcomers plantain leaves, curry, and rice, a typical Indian dish; moreover, they invited them to their villages. Never before had the natives been addressed by a *sahib* with such a message.

The first step to be taken was to engage the serv-

ices of a native scholar who could translate, interpret, and intelligently set down in the language of the people the things the missionaries wanted written. Such a person is called a pundit. Thomas had in his previous work in India engaged such a one in the person of Ram Ram Basu. This *pundit* had professed in a way Christianity under Thomas' teaching. The company now found him returned to the worship of idols. Professed Christians from England had not taken him into their fellowship; moreover he was shunned and scorned by his own people. Carey, hearing his story, was not inclined to censure him; he rather engaged him as his *pundit.*

It cost so much to live in Calcutta that the whole party, including Thomas' family with whom he was again reunited soon after he reached India, moved thirty miles up the river to Bandel. A boat was purchased and daily preaching trips were made to the surrounding villages. Crowds gathered wherever they went, for the experience was new to the people.

Shortly after these first venturings Thomas had to return to Calcutta to resume the practice of medicine in order to satisfy clamoring creditors. Carey, too, returned in the hope of securing the superintendency of the East India Company's *Botanic Garden.* The Danish captain, Christmas, had recommended him for the place, but he found upon arriving that the

place had already been filled. Carey's theory all the way along had been that a missionary might do effective work in the gospel field in a foreign land and still be self-supporting. He longed, therefore, to secure appropriate secular work which would make him independent of the support of the Society at home.

Now indeed he was reduced to poverty and dire privation. To make matters worse two of his four children and his wife became sick with dysentery. Without home or friends and in destitute straits Carey would surely have perished if God had not come to his rescue through Nelu Datta, a money lender who offered him his garden house in the north-eastern section of Manicktolla, a district which is to-day a densely populated section of Calcutta. At that time it was a marshy land. Thomas, who was treasurer of the company, now informed Carey that their supply of money was completely exhausted. It was impossible at best to expect more from the Society until fall. Now it was only January. All of their hardships had a terrible effect upon Mrs. Carey. Sick herself, children sick, without funds or food, melancholia set in followed by a mental disorder from which with the exception of a very short period immediately after, she never recovered.

A page from Carey's *Journal* shows the spirit of the man:

"January 17.—Towards evening felt the all sufficiency of God and the stability of his promises which much relieved my mind. As I walked home in the night, was able to roll all my cares on him."

"January 22.—'In the mount the Lord is seen.' I wish I had but more of God in my soul, and felt more submission to his will; this would set me above all things."

"January 23.—All my friends are but One, but He is all sufficient. Why is my soul disquieted within me? Everything is known to God, and he cares for the mission. I rejoice in having undertaken this work; and I shall, even if I lose my life therein."

"January 25.—Bless God for a day of calm, though I mourn my heart's strange stupidity."

"January 28.—Much relief in rereading Fuller's charge to us in Leicester. Not being accustomed to much sympathy of late, its affection has overcome my spirits. If I be offered upon the service and sacrifice of the faith, I joy and rejoice."

Again his tireless efforts for Christ even at this time are revealed in the following lines: "Through the delays of my companion I have spent another month, and done scarcely anything, except that I have added to my knowledge of the language, and

had opportunity of seeing much more of the genius and disposition of the natives than I otherwise could have known. This day finished the correction of the first chapter of Genesis, which *moonshi* says is rendered into very good Bengali. Just as we had finished it, a *pundit* and another man from Nuddea came to see me. I showed it to them and the *pundit* seemed very much pleased with the account of the creation; only they have an imaginary place somewhere beneath the earth, and he thought that should have been mentioned likewise. . . .

"Was very weary, having walked in the sun about fifteen or sixteen miles, yet had the satisfaction of discoursing with some money changers at Calcutta, who could speak English, about the importance and absolute necessity of faith in the Lord Jesus Christ. One of them was a very crafty man, and tried much to entangle me with hard questions; but at last, finding himself entangled, he desisted, and went to his old occupation of money changing again. If once God would by his Spirit convince them of sin, a Savior would be a blessing indeed to them; but human nature is the same all over the world, and all conviction fails except it is produced by the effectual working of the Holy Spirit."

Ram Ram Basu was deeply sympathetic throughout. Through Basu's uncle, who had been a govern-

ment agent, Carey was offered a few acres of waste jungle land in the Sundarban district which lay southeast of Calcutta about forty miles. They were to have free rent for three years and the government's bungalow at Debbutta *if* it should be vacant. Dr. Thomas succeeded in borrowing about eighty dollars from a native at 12 per cent interest, and the journey was undertaken. A three days' boat ride brought them through perils of tigers and cobras to the place the first part of February. Imagine the despair which must have settled down upon him when he learned that the bungalow was occupied. A godsend indeed came to him at this time in the person of Mr. Charles Short, the East India Company's salt official. He did not sympathize with the purpose of their coming, for he was a deist, but with much charity he took them into his own quarters, bachelor though he was. Subsequently he gave his heart to Christ, and fell in love with Mrs. Carey's sister, whom he later married.

Better days now began to dawn. Carey cleared the land with a light heart, for he felt sure that he could succeed at farming. Mrs. Carey and Felix both started on the road to better health. The Bengal natives came to have confidence in his ability to protect them from the tiger, and soon a few hundred of these natives returned to the neighborhood. Carey

had been there just a month, however, when an offer came from Mr. Undy, a friend of Dr. Thomas', requesting Carey to take charge of indigo planting at Mudnabati. As satisfied as Carey was here, he could not escape the conviction that God was opening this way to him to spread the gospel in India. The liberal salary, one thousand dollars, plus bonuses, he figured would go far in meeting the cost of publishing the Scriptures in Bengali. Of this he says, "This appearing to be a remarkable opening in divine providence for our comfortable support, I accepted it. The conversion of the heathen is the object which above all others I wish to pursue. If my situation at Malda should be tolerable, I most certainly will publish the Bible in numbers."

Accordingly he accepted the offer. He had to wait on money, however, and it was the latter part of May, 1794, before they started. Only Mrs. Carey's sister was left behind as the bride-to-be of Mr. Short. The journey took the party twenty-three days to complete; so it was not until June 15 that Malda was reached. On the way Carey tried for the first time to preach in Bengali.

He took up his duties at once as indigo planter and manufacturer. He wrote the Society at home, "So I now inform the Society that I can subsist without any further monetary assistance from them. I

sincerely thank them for the exertions they have made, and hope that what was intended to supply my wants may be appropriated to some other mission. At the same time it will be my glory and joy to stand in the same near relation to the Society, as if I needed supplies from them, and to maintain with them the same correspondence."

Not all was sunshine, however, for both he and his son Peter, now aged five, fell victims of a fever. Peter never recovered from the attack. The greatest difficulty was experienced because of caste superstitions, in providing for his burial. No one in the vicinity would touch the body. Finally diggers were dispatched from a distance, but the village headman learned of it and outcasted them. The strain of it, together with her own weakened constitution and a renewed attack of dysentery, proved to be too much for Mrs. Carey. The mental disorder seized her with renewed fury, and never again until her death did she return to her right mind. Sad to say, her attitude toward her loved ones became aggressively militant. What an added burden and perplexity this must have been to Carey, but he never complained. He was consecrated to put his wife on the altar, too, for India's redemption.

It was not until the third year of his work that letters finally reached him from home. At best in

those days, mail moved slowly, but to make matters worse the letters to him had miscarried. These letters containing the good news of the growing support for missions among the churches at home stimulated Carey's courage and gave him renewed vigor. The second bulk of letters received after the Society learned of his venturings into the indigo planting field contained fears and misgivings from some of his dear ones behind, altho Fuller, sick when the letters were sent, did not join them in this protest.

To this Carey replied, "To vindicate my own spirit or conduct I am very averse, it being a constant maxim with me that, if my conduct will not vindicate itself, it is not worth vindicating. We really thought we were acting in conformity with the Society's wish. True, they did not specify indigo; but trade in timbers was suggested, and cultivation of the ground. Whether 'the spirit of the missionary is swallowed up in the pursuits of the merchant' it becomes me not to say. Our labors will speak for us. I may declare that, after a bare allowance for my family, my whole income, and some months much more, goes for the purpose of the gospel, in supporting *pundits*, school teachers, and the like. The love of money has not prompted me to this indigo business. I am indeed poor, and always shall be, *till the Bible is published in Bengali and Hin-*

dustanii, and the people need no further instruction."

As a matter of fact the missionaries could not but feel that God was providentially leading in their business undertakings. It saved the group from starvation, gave Carey first hand contact with the natives while at work so that he could better familiarize himself with the vernacular of the people, and finally provided the funds with which to broadcast the Scriptures in the principal dialects of the people, Bengali and Hindustani. Nine months of the year he had his afternoons and evenings to himself because for only the three rainy months of the year did he need to give close attention throughout the day to the making of indigo at the factory. George Undy, his employer, a devout Christian himself, was happy in the thought that he could help Carey spread the gospel in this way.

During his spare time he plodded away at his translation work, and on Sunday and for several evenings a week he went out on preaching expeditions. Many times he walked twenty miles a day to visit the surrounding villages, preaching the gospel. Some of the difficulties under which he labored he describes in these words: "The language spoken by the natives of this part, though Bengali, is yet so different from the language itself, that, though I can preach an hour with tolerable freedom

so as that all who speak the language well, or can write or read, perfectly understand me; yet the poor laboring people can understand but little; and though the language is rich, beautiful, and expressive; yet the poor people whose concern has been to get a little rice to satisfy their wants, or to cheat their oppressive merchants and *zamendars*, have scarcely a word in use about religion. They have no word for love, for repent, and a thousand other things; and every idea is expressed either by quaint phrases or tedious circumlocutions. A native who speaks the language well, finds it a year's work to obtain their idiom. This sometimes discourages me much, but blessed be God I feel a growing desire to be always abounding in the work of the Lord, and I know that my labor shall not be in vain in the Lord. I am much encouraged by our Lord's expression, 'He who reapeth' (in the harvest) 'receiveth wages, and gathereth fruit unto eternal life.' If I, like David, only am an instrument of gathering materials, and another build the house, I trust my joy will not be the less."

An added sorrow came into Carey's life at this time, in the summer of 1796. His *pundit*, Ram Ram Basu, was a brilliant scholar and of inestimable assistance to Carey in his translation work. Carey earnestly hoped that he would soon openly

declare himself a Christian and thereby become the first native convert. Repeatedly he expressed his belief in the superiority of the Christian message as opposed to the native religion of superstition, but he withheld confession of Christ as a personal Savior although for nine years in all with both Thomas and Carey he had been sympathetic to their holy influence and godly teachings. With his assistance three fifths of the Pentateuch was translated and most of the New Testament. Unhappily at this time he was proved to be guilty of a crime. There was nothing to do but for Carey sorrowfully to dismiss him.

A compensation for this sorrow was found in the coming of John Fountain as a fellow missionary from England. He was a good musician and proved to be an earnest worker in the mission station.

Just a little before this time Carey realized that he could not master the vernacular dialects without a knowledge of the mother tongue, Sanskrit. Sanskrit, although extremely difficult, was "India's hallmark of culture, the franchise of her real aristocracy; the tongue wherein her scriptures and classics were all enshrined; the speech which unlocked her very soul; the mother and queen of her many vernaculars." Again the plodding tenacity of the man is demonstrated in his determination to master the

mother tongue. Of this he writes, "I am learning the Sanskrit language, which with only the helps to be procured here, is perhaps the hardest language in the world. To accomplish this, I have nearly translated the Sanskrit grammar and dictionary into English, and have made considerable progress in compiling a dictionary, Sanskrit, including Bengali and English." The laborious effort required to make this translation he reports to Fuller as follows: "It has undergone one correction, but must undergo several more. I employ a *pundit* merely for this purpose, with whom I go through the whole in as exact a manner as I can. He judges of the style and syntax, and I of the faithfulness of the translation. I have, however, translated several chapters together, which have not required any alteration in the syntax whatever; yet I always submit this article entirely to his judgment. I can also, by hearing him read, judge whether he understands his subject by his accenting his reading properly and laying emphasis on the right words. If he fails in this, I immediately suspect the translation; though it is not an easy matter for an ordinary reader to lay the emphasis properly in reading Bengali, in which there is no pointing at all. The mode of printing, i.e., whether a printing press, etc., shall be sent from England, or whether it shall be printed here, or

whether it shall be printed at all, now rests with the Society."

The practical question now presented itself as to how to have the translations printed as soon as they were done. The Society was willing, but the cost of printing was almost prohibitive. The only thing to do, apparently, was to buy a printing press. In December, 1797, Carey learned that a letter foundry for making Hindu type had been built in Calcutta. At the same time word came of the possibility of buying a printing press for about two hundred thirty dollars. Mr. Undy, generous as ever and genuinely interested in the spread of the gospel, bought the press and made Carey a present of it. Great was his rejoicing that God was further opening up the way for getting the gospel to these people.

An account at this point of his first experience in witnessing the heathen practice of suttee might well be related here: "We saw a number of people assembled on the river-side. I asked for what they were met, and they told me to burn the body of a dead man. I inquired if his wife would die with him. They answered, 'Yes,' and pointed to her. She was standing by the pile of large billets of wood, on the top of which lay her husband's body. Her nearest relative stood by her; and near her was a bas-

The heathen practice of Suttee

ket of sweetmeats. I asked if this was her choice, or if she were brought to it by any improper influence. They answered that it was perfectly voluntary. I talked till reasoning was of no use, and then began to exclaim with all my might against what they were doing, telling them it was shocking murder. They told me it was a great act of holiness, and added in a very surly manner, that, if I did not like to see it, I might go further off, and desired me to do so. I said I would not go, that I was determined to stay and see the murder, against which I should certainly bear witness at the tribunal of God. I exhorted the widow not to throw away her life; to fear nothing, for no evil would follow her refusal to be burned. But in the most calm manner she mounted the pile, and danced on it with her hands extended, as if in the utmost tranquility of spirit. Previous to this the relative whose office it was to set fire to the pile, led her six times around it—thrice at a time. As she went around it, she scattered the sweetmeats among the people, who ate them as a very holy thing. This being ended, she lay down beside the corpse, and put one arm under its neck, and the other over it, when a quantity of dry cocoa leaves and other substances were heaped over them to a considerable height, and then ghi was poured on the top. Two bamboos were then put over them, and

held fast down, and fire put to the pile, which immediately blazed very fiercely, owing to the dry and combustible materials of which it was composed. No sooner was the fire kindled than all the people set up a great shout of joy, invoking Siva. It was impossible to have heard the woman, had she groaned, or even cried aloud, on account of the shoutings of the people, and again it was impossible for her to stir or struggle, by reason of the bamboos held down on her like the levers of a press. We made much objection to their use of these, insisting that it was undue force, to prevent her getting up when the fire burned. But they declared it was only to keep the fire from falling down. We could not bear to see more, and left them, exclaiming loudly against the murder, and filled with horror at what we had seen."

A vow taken upon this occasion makes one think of Lincoln's words, for Carey declared he "would hit this accursed thing hard, if God should spare him."

Floods and drought in successive years discouraged the indigo planters, and it was decided to abandon the project after the 1799 season. Word came just at this time that other missionaries were arriving to help Carey—the Marshmans, Brunsdons, Grants, and Mr. Ward, a printer by trade whom

Carey had met and influenced when the missionaries were chafing under the delays incident to sailing from England. Grant died almost immediately, leaving two orphans behind.

England, just at this time, too, decided to close all doors to the missionaries' work through the representations of the East India Company. A specific order was issued banning printing presses except in Calcutta. Only one door was opened. That was Serampore, under the Dutch control of the friendly Governor Bie, who hospitably received them.

The newcomers found that in Carey's five and one-half years at Mudnabati practically all of the Bible had been translated. On this Thomas and Fountain had assisted some, but the bulk of the work and all of the revision were Carey's. A sad thing must here be noted. Thomas now dropped out of the picture. His spirit of wanderlust kept him on the go and the future revealed him alternately traveling, preaching, planting indigo, farming, and what not.

January 10, 1800, marked the beginning of a new era in missionary work in India. One biographer says, "Carey's apprenticeship was over. His new leadership was to begin." Serampore became the new and permanent site for the future base of operations.

Chapter VI

GAINING THE FIRST CONVERTS

Serampore, the new missionary base, was strategically located in the heart of the district's dense population and at the same time just two hours' journey from the commercial and political capital of the English, Calcutta. Serampore Carey describes as 'a populous, well-ordered, healthful, and beautiful town.' A previous attempt to form a mission station had been made here by the Moravians but it had been abandoned in 1792 as a failure. They had tried for fifteen years to make headway among the natives, but had succeeded in converting only one to Christ, and the conversion even of that one was considered doubtful. Carey came on the ground determined to profit by the mistakes of his predecessors and make a dent in this place of great dimensions for Christ. His principal point of departure was in the practical provisions made for the life of the missionaries.

The living arrangements took in the main the form of a communistic brotherhood made up at first of ten adults and nine children. Grant died immediately and Brunsdon soon after of a sickness induced

by standing on the ground floor of the printing establishment. Fountain did not long survive. Hence Marshman and his faithful wife, Ward, and Carey were alone to carry on together for twenty-three years, at the end of which time Ward was taken away. Carey survived Ward eleven years; Marshman fourteen. Democracy among this little group ruled supreme. Although Carey was always looked up to for direction, he never regarded himself as the leader of the missionaries but rather insisted that the majority opinion should always prevail, and that no one should be exalted above another.

Carey's estimate of his colleagues might be noted here: "Brother Ward is the very man we wanted; he enters into the work with his whole soul. I have much pleasure in him, and expect much from him. Brother Marshman is a prodigy of diligence and prudence, as is also his wife in the latter: learning the language is mere play to him; he has already acquired as much as I did in double the time. Brother Ward is a great prize; he does not learn the language so quickly, but he is so holy, so spiritual a man, and so useful among children."

Ward describes graphically the starting of their quarters in these words: "The renting of a house or houses, would ruin us. We hoped, therefore, to have been able to purchase land, and build mat

houses upon it; but we can get none properly situated. We have in consequence purchased of the Governor's nephew a large house in the middle of the town for about four thousand dollars; the rent in four years would have amounted to the purchase. It consists of a spacious veranda and hall, with two rooms on each side. Rather more to the front are two other rooms separate, and on one side is a storehouse, separate also, which will make a printing office. It stands by the river side upon a pretty large piece of ground, walled around, with a garden at the bottom, and in the middle a fine tank or pool of water. The price alarmed us, but we had no alternative; and we hope this will form a comfortable missionary settlement. Being near to Calcutta, it is of utmost importance to our school, our press, and our connection with England."

The expense of operating this establishment was going to be tremendous, but Carey was building for the future with the one aim in mind of bringing India to Christ. To assist in meeting expenses boarding schools for both boys and girls were opened by the Marshmans. They came to have the reputation of being the best in Bengal, and many wealthy Europeans in India sent their children here for their English education.

Carey was greatly concerned about obtaining

definite decisions for Christ on the part of the natives. Seven years had now passed since Carey came to India, and so far not a single native had surrendered his heart to Jesus Christ. Several times it seemed that one was on the verge of accepting, but Carey's fondest hopes were always dashed to the ground. In the late fall of 1800 one did go as far as to request baptism. He returned home for his child and planned to be baptized when he came back, but for some reason he never was heard of again. The people said, when pressed for a decision, "The Brahmans must embrace the faith first." This priestly class was cautious in treating with Carey. Many were amazed at his comprehensive knowledge of their religion and traditions. Some professed to see no difference between their religion and his; others confessed that their gods were not satisfying. Sometimes they were not so charitable, and would hire men to create a disturbance while he was preaching and reasoning with them.

Sometimes Carey resorted to satire to fight them: "You think you'll be saved by the incessant naming of your god or *debtah?* A parrot's holiness and yours is one. The Ganges make you holy? Why it's infested with thieves! and see it flows past Calcutta's jail which is filled with Brahmans whom it can neither make honest nor release. . . . See, say

you, the protective power of our idol? It has just sheltered a snake. I break the snake's back; what strength has your stone image to save it?" Carey replied when asked why he was so rough with the Brahmans, "I am like one finding his neighbor asleep with his house afire. I fetch him hard thumps to warn him of danger and promote his escape." As time went on, however, Ward says that Carey became less harsh in his dealings with the idolaters. More and more the theme of his conversations and preaching was the story of Christ's love which made him suffer and die on the cross for them.

In November a carpenter by the name of Krishna Pal, who lived in the suburbs of Serampore, dislocated his shoulder by falling on the slippery side of the tank as he was preparing to bathe. He had previously made some contact with the missionaries, first with Johannes Grassman for whom he worked for a time at his trade, and later he had made slight contacts with Fountain and Thomas. Now he sent his children to summon the missionaries, who were still seated at the breakfast table. Happily Thomas was at Serampore at this time. Marshman and Carey accompanied him to see the sufferer. Thomas administered medical aid, and the three then talked to him about his soul and left him a tract to read. Next morning he was still in pain. Carey took him

to the mission, where some medicine was given to him. This brought relief which was much appreciated. Daily after this he came to the mission as an inquirer after more light. Felix Carey, himself recently converted, helped him much in explaining the teachings of the Bible to him. Krishna Pal carried the truth back with him and taught it to his wife, Rasamayi; her sister, Jaymani; and Gokool, a neighbor.

The *Mission Journal*, now written by Ward, gives a graphic account of the conversion of this man. Some extracts are here quoted:

"December 6.—This morning Brother Carey and Krishna prayed in my room. This morning Gokool called upon us that his wife and two or three more of his family had left him on account of the gospel. He had eaten of Krishna's rice, who being of another caste, Gokool had lost his. Krishna says his wife and family are desirous of becoming Christians. They declare their willingness to join us, and obey all our Savior's commands. Gokool and his wife had a long talk; but she continued determined, and he is gone to her relations."

"December 6.—This morning Brother Carey and I went to Krishna's house. Everything was made very clean. The women sat within the house, the children at the door, and Krishna and Gokool with

Brother Carey and I in the court. The houses of the poor are only calculated for sleeping in. Brother Carey talked; and the women appeared to have learned more of the gospel than we expected. They declared for Christ at once. This work was new even to Brother Carey. A whole family desiring to hear the gospel, and declaring in favor of it! Krishna's wife said she had received great joy from it."

"Lord's day, December 7.—This morning Brother Carey went to Krishna's house and spoke to a yard full of people, who heard with great attention though trembling with cold. . . . Krishna's wife and her sister were to have been with us in the evening, but the women have many scruples to sitting in the company of Europeans. Some of them scarcely ever go out but to the river; and if they meet a European, run away. Sometimes when we have begun to speak in a street, someone desires us to remove to a little distance; for the women dare not come by us to fill their jars at the river. We always obey."

"December 11.—Gokool, Krishna, and family continued to seek after the Word, and profess their entire willingness to join us. The women seemed to have learned that sin is a dreadful thing, and to have received joy in hearing of Jesus Christ. We

see them all every day almost. They live but about half a mile from us. We think it right to make many allowances for ignorance, and for a state of mind produced by a corrupt superstition. We therefore cannot think of demanding from them, previous to baptism, more than a profession of dependence upon Christ, from a knowledge of their need of him, and submission to him in all things. We now begin to talk of baptism."

"December 13.—This evening Felix and I went to see our friends, Gokool and Krishna. The latter was out. Gokool gave a pleasing account of the state of his mind, and also of that of Krishna and his family. While we were there, Gokool's teacher came for the first time since his losing caste. Gokool refused to prostrate himself at his feet while he should put his foot on his head; for which his teacher was displeased."

"December 22.—This day Gokool and Krishna came to eat tiffin (what in England is called luncheon) with us, and thus publicly threw away their caste. Brethren Carey and Thomas went to prayer with the two natives before they proceeded to this act. All our servants were astonished; so many had said that nobody would ever mind Christ or lose caste. Brother Thomas has waited fifteen years, and thrown away much upon deceitful char-

The mobbing of Krishna Pal

acters: Brother Carey has waited till hope of his own success has almost expired; and after all God has done it with perfect ease. . . ."

The breaking of caste in this fashion aroused the Brahmans. Krishna's house was surrounded, and he was rushed at dawn to the magistrate, who sent him before Governor Bie. The answer of the friendly Dutchman was that they should not be harmed. The Governor, moreover, learning of a plot which would probably have culminated in murder that night, sent them a guard for protection.

Krishna and Felix were both baptized on December 29. Krishna at this time was only thirty-six years old, three years younger than Carey. In several weeks Krishna's wife's sister followed in baptism, and later his wife. These were the first women converts made in all India.

Krishna Pal's first act was to build at his own expense a house for the worship of God just across from his own. This was the first native church building in India. There was to be reason for the building of a native church, for the ice had now been broken. Opposition set in when the Brahmans saw that their vested interests and rights were being challenged by the foreign missionaries. Their very customs were being shaken. Not only had caste been broken, but Krishna denied the hand of his

daughter, Golook, to the Hindu to whom she had been promised in marriage as an infant. A glimpse ahead reveals that by 1810 Serampore had a number of other stations planted in the surrounding territory. Three hundred converts were numbered among the enlarged brotherhood by that time of whom more than one hundred were secured in that year. Now that the ground had been broken great things were in store for those who had sacrificed so much for India's redemption.

Chapter VII

THE TEACHER-MISSIONARY

On the morning of the eighth of April, 1801, Carey received word from Calcutta which threw him into a turmoil of excitement. He hastily summoned his coworkers and revealed to them the cause of his agitation. He had received an unofficial offer inquiring whether he would be interested or not in teaching Bengal in the newly established Fort William College at Calcutta. After some discussion it was decided that it would be interpreted as the hand of God leading if it should turn out that he was finally elected. The definite offer was soon made and accepted. Provost Brown and Vice Provost Buchanan explained that although there were two or three others qualified in the Bengali tongue to teach the language, yet these were unacceptable because of their not being theologically sound. True Carey was not a member of the Church of England, but this requirement was circumvented by giving him the office of tutor instead of professor. Carey entertained some modest misgivings concerning his own ability to perform the task, for he remembered his own lowly origin and inadequate preparation, but he

saw in it an opportunity to be of greater usefulness for God, and that led him to consent, provided God so worked it out.

The Fort William College had just been founded by Lord Wellesley. It was designed primarily for East India Company younger employees in the very beginning of its history. Carey was engaged at a salary of about one hundred seventy-five dollars a month. His added income did not make him extravagant in the least, however, for outside of two hundred fifty dollars which he sent home to relatives in England for dependents there, he lived exactly as before except that an added allowance was made for "decent apparel."

Carey took up his duties at once, in the middle of the year 1801. In this work he continued for the next thirty years. Usually he left Serampore for Calcutta, a distance of eighteen miles, at sunset on Monday evening and returned on Friday night of each week. He was busily engaged in translation work and the preparation for his college classes while being rowed to his destination.

One of the first things he did was to engage competent *pundits*, eight in number, one of whom was Ram Ram Basu, to whom he decided to give another chance. A great handicap presented itself at the outset because of the absence of any text-

books in the vernacular. With characteristic and almost superhuman effort he attacked the task by producing himself that first year a Bengali *Grammar and Colloquies.* His *pundits*, too, under his leadership soon produced Bengali translations from the Sanskrit. Modern Bengali literature was born under his guidance and because of his efforts.

It is a significant fact, too, that of his forty-five men students that first year, twenty-one later became judges, two became provisional governors-general, while six others rose to high official places in the government. What prestige this gave the missionaries! How it actually helped them we shall learn later.

So well did Carey do his work that before the year had passed he was appointed to teach Sanskrit also. In what high esteem he was held, and how trusted he was is evidenced by the fact that he was commissioned to study the putting to death of infants by native mothers, for it was a custom among Hindu women to sacrifice one child to Ganga, if the goddess would grant them two. Either crocodiles or the Ganges took the death toll. The report resulted in an order from the government making infant murder illegal.

Carey next, on his own initiative, undertook to investigate the practice of *suttee*, or widow self-destruc-

tion. Within a radius of thirty miles of Calcutta his investigation revealed that four hundred thirty-eight widows, many of them mere children, had sacrificed themselves the past year on the funeral pyre. As a result of this report the mission sent a protest to the government against allowing this practice to continue. The protest had its effect; still the government felt that it had its hands full at that particular time and refused to put the practice under the ban.

The usefulness of Carey was being more and more appreciated. By 1806 he was given the full title of professor together with a yearly salary of seven thousand five hundred dollars. After seventeen years at Fort William he was the only professor remaining who had served the institution from the beginning. He rose to a place of such high esteem that he became the virtual literary czar of the government. Nothing could be published without his endorsement. His painstaking efforts gave to the Hindus six grammars—Bengali, Sanskrit, Marathi, Panjabi, Telugu, and Kanarese. In addition to this he compiled three dictionaries—Bengali, Marathi, and Sanskrit. The high standard of his work is attested by Professor H. H. Wilson, of Oxford, who said, "Local terms are here rendered with the correctness which Carey's knowledge of the people's

manners and his long domestication amongst them enabled him to attain; and his scientific acquirements and familiarity with natural history qualified him to employ, and not infrequently to devise, characteristic terms for the animal and vegetable products of the East."

The literary efforts of the missionaries were not confined to grammars and dictionaries, however. Carey wrote *Colloquies*, and *Garland of Indian Stories*, which was at once a fascinating and in part a humorous account mixed with much local color of native Indian life. About the same time Ward published a very remarkable work entitled, *A View of the History, Literature, and Religion of the Hindus*. The book published in four volumes was considered standard in every respect. Carey's literary merit was looked upon with such high favor that he was voted to membership in the exclusive Asiatic Society made up of the intellectuals of Calcutta. Carey took the keenest interest in the meetings of this society where he associated with the elite of the city, and took an active interest in its activities.

In the early part of his professorship Krishna Pal came to Calcutta as India's first native Christian preacher. He became exceedingly active, preaching as many as fourteen times each week. Before long

another native worker by the name of Sebuk Ram was added to the staff of native missionaries in Calcutta. Together much effective work was done.

Carey in 1811 evaluated the work that was being done in these words: "Calcutta is three miles long and one broad, very populous; the environs are crowded with people settled in large villages, resembling (for population not elegance) the environs of Birmingham. The first is about a mile south of the city; at nearly the same distance are the public jail and the general hospital. Brother Gordon, one of our deacons, being the jailer, we preach there in English every Lord's day. We did preach in the Fort, but of late a military order has stopped us. Krishna and Sebuk Ram, however, preach once or twice a week in the Fort notwithstanding; also at the jail; in the house of correction; at the village of Alipore, south of the jail; at a large factory north of the city, where several hundreds are employed; and at ten or twelve houses in different parts of the city itself. In several instances Roman Catholics, having heard the word, have invited them to their houses, and having collected their neighbors, the one or the other have received the word with gladness.

"The number of inquirers constantly coming forward, awakened by the instrumentality of these brethren, fills me with joy. I do not know that I

am of much use myself, but I see a work which fills my soul with thankfulness. Not having time to visit the people, I appropriate every Thursday to receiving the visits of inquirers. Seldom fewer than twenty come; and the simple confessions of their sinful state, the unvarnished declaration of their former ignorance, the expressions of trust in Christ and gratitude to him, with the accounts of their spiritual conflicts often attended with tears which almost choke their utterance, presents a scene of which you can scarcely entertain an adequate idea. At the same time, meetings for prayer and edification are held every night in the week; and some nights, for convenience, at several places at the same time; so that the sacred leaven spreads its influence through the mass."

Carey's program of evangelization was an ambitious one. He realized that India and much less the unchristian world could never be brought to Christ if the only efforts spent in a foreign field were put forth by his own little band at Serampore. He was constantly writing letters to the Society urging upon them the necessity of sending out missionaries to other lands. Asia and Africa were both definitely included in his program for the Society. He worked out his plans even while yet on board the ship on his way to India, and his zeal to have his

brethren at home push the missionary project along never lessened all the time he was in India.

In a very definite way he undertook to radiate a missionary influence from his Indian Mission. By 1810 he had secured permission from the government to form a mission station at Agra in the northern part of Hindustan. Two missionaries were soon dispatched to that place. Another was later established at Burma; still another at Orissa; and one more at Bhootan. Together they were called *The United Indian Missions.* Even yet his zeal had not spent itself; more was to be accomplished.

Chapter VIII

DISCOURAGEMENTS

"Whom the Lord loveth, he chasteneth" is a Scriptural passage which Carey found to be just as true as the more optimistic promises of God's Word. In the early years of his Fort William professorship Krishna Pal was ordained to the ministry. It had a bad effect on the devoted man for within a few months he and his whole family developed a superiority complex which detracted from his usefulness for God. After a few months of this display of arrogance he grew sulky. It was a blow to the mission to have the first fruits of their labors turn out in this fashion. Great was the rejoicing when after a few months of this, the man and his family manifested a humility of spirit, and with deep contrition asked to be restored.

A more serious discouragement now loomed before them. An uprising on the part of the natives in a district near by was the cause of some alarm to the English acting governor, Sir George Barlow. Enemies of the mission took occasion to attribute the cause of this unrest among the natives to the missionaries' efforts to convert the people. They

were charged before the governor both by Europeans and Hindus with being the cause of the disturbances by reason of the fact that the people's religion and customs were being changed by the missionaries. An order was subsequently issued to Carey instructing that 'the Mission preach no more to the native people, nor distribute pamphlets, nor send out native preachers.' They were still permitted to carry on their publishing work and preach in private homes, but public meetings were put under the ban. The missionaries felt this to be a particularly hard blow because it cut off the work being done in the newly built chapel in Lall Bazar, a street in Calcutta which was at once cosmopolitan and disreputable. Great crowds of all races and religions had flocked there to hear the gospel preached. Even Hindus and Mohammedans responded to the call at this place.

Marshman declared, "Thus in a moment we are become dead, as respects spreading the gospel." A letter from Carey to the home base expressed his feeling as follows: "We are all of us prisoners at Serampore, and you have sent us two new brethren to keep us company. We are in much the same situation as the apostles when commanded not to teach or preach any more in the Name. The opening doors for usefulness, which a few days ago en-

gaged our attention and animated our exertions, are closed by this cruel message. The shutting of 'Lall Bazar' is a very cutting thing." Of course the mission itself was under Danish protection, and the English governor-general was reminded of this fact by the Danish governor. In the face of this obstacle, however, Carey counseled patience.

The closing of this door proved to be but a blessing in disguise. Two new recruits had been sent over to join them. They were Chater and Robinson. After prayer it was decided to send Mr. Chater to Burma. Happily at this very time a Burman came into their midst who offered his services for the work of translating the Bengali into Burmese. Serampore was indeed a missionary base, sending out missionaries as it did to other peoples. Soon Carey was to plan to push over into China as well from this base.

A new governor-general now arrived in the person of Lord Minto. The enemies of the mission immediately seized upon his lack of familiarity with the situation to represent to him the dangerous character of the mission. This time there was offered as evidence a Persian pamphlet in which Mohammed was spoken of as an imposter and tyrant. The complaint alleged that this sort of thing would stir up the Musselmans to revolt against the English. It

seems that a converted Mohammedan in translating a tract for Ward from the Bengali into Persian had actually used these terms. The insertions had escaped the missionaries themselves. Really the Brahmans themselves commonly spoke that disrespectfully of Mohammed. As soon as the missionaries learned of it through the government they promptly explained and apologized both to the Danish and English authorities.

The English government because of other representations aforementioned were not satisfied to let the matter drop. Three things were demanded: first, that the printing press be moved to Calcutta so as to be under the immediate supervision of the government; second, that the missionaries give up all attempts to convert the natives; and third, that all services be discontinued. Rumor even spread that they were to be expelled. Ward observed in contrast: "Yet in a few days will be the Durga Puja, and all Calcutta will be in motion. Business will be stopped at the public offices. Idol processions will parade the streets, and crowds of Europeans will go to the homes of rich Indians to watch the idolatrous dances!"

Carey's depression he expressed in these words: "Many would rejoice to see us expelled. We have no security but in God. The experience of Abram

who was alone, when called, supports me. . . . . I have no doubt but our troubles will tend to the furtherance of the gospel; but to what extent they may be carried it is impossible to say. We mean to inform Lord Minto that *we are prepared to suffer in this cause, rather than abandon our work;* but we hope to do all in the most respectful manner possible. Such a letter was never written by a Christian government before. Roman Catholics have persecuted other Christians as heretics; but since the days of heathen Rome, no Christian government, however corrupt, has, so far as I know, prohibited attempts to spread Christianity amongst the heathen. We are all in mourning. I do not know that anything ever so affected me. My mind is full of tumultuous cogitations. I trust Jehovah will appear for us."

They had reason to rejoice for in October of that year, 1806, after Marshman and Carey had an interview with Lord Minto, an order was issued rescinding the previous decree and permitting the distribution of literature in the land under the English control provided that the government be informed as to what was being circulated. The ban on preaching was not lifted at this time, however.

Carey's one great thorn in the flesh for which he obtained grace from God to bear patiently was his wife's attitude. From the first she had opposed his

missionary project. Time and again she had refused to accompany him until finally under the almost magnetic influence of Thomas she had given way on condition that her sister accompany them.

Dorothy Carey remained until the end essentially provincially minded. She never sensed the greatness of the task for which her husband was sacrificing all. In her he found no sympathy for his undertakings. He had never been able to take her into his confidence regarding his problems, hopes, and ambitions, and she never proved to be the sort of intellectual stimulus he would have been glad to have found in a wife. Of course in the early years in India her lot was a hard one. Inexperienced in knowing how to take care of themselves in this strange and unfamiliar land she repeatedly fell a victim to fevers and dysentery. All of this, augmented by the loss of their child at the indigo field, induced an even greater melancholia than she would otherwise possibly have had. Her eccentric impulses to which she was subject and the impossibility of pleasing her or making her happy weighed heavily upon Carey. She became definitely insane. Thomas tried to console Carey by pointing out to him that he should try to consider it a disease.

The fine thing about it all was that Carey suffered silently. He did not reproach her; neither did

he complain to others about her or mention the way in which she reproached her loved ones. He was often urged by his friends to place her in an institution, but this he steadfastly refused to do. Busy as he was he always took time to take the tenderest care of her. The community of living worked out by the brotherhood at Serampore materially lightened his responsibilities as far as she was concerned. Hannah Marshman took charge of the housekeeping and this relieved him of the burden under which he previously had been forced to labor.

Finally, on December 7, 1807, she passed away peacefully. For fourteen days previously she had been in the grip of a fever. Most of this time she slept or was unconscious. For twelve years she had been definitely insane; so that all regarded it as a blessing that she should be taken away.

The chapter might well end by telling of the gleam of happiness which in May of 1808 stole into Carey's domestic life. In the very year that the Serampore Mission was opened there came to the place Lady Rumohr from Schleswig. She was a relative of Governor Bie's and a woman of considerable wealth. She built a house on the bank of the Hoogly close to the mission headquarters. Unfortunately she was an invalid due in part to constitutional frailty and in part to a fire which

destroyed her father's mansion years before. At Governor Bie's suggestion Carey undertook to teach her English. Not only did she learn English, but she imbibed his missionary zeal and passion for souls as well. She became dissatisfied with her former Christian experience, surrendered her life to God, and was baptized in June of 1801. Shortly after Dorothy Carey's death she was betrothed to Carey.

The announcement of the engagement ushered consternation into the brotherhood. Carey's associates signed a paper protesting against it—not that they had anything against her, but rather that semi-invalid that she was they feared she would be a handicap to Carey. Of course the fact that the marriage was contemplated so soon, too, after his wife's death, presented another problem. The fact remained that Carey was virtually a widower except in name for many years preceding his wife's passing. After a meeting with Carey his associates withdrew their objections.

The marriage proved to be a most happy one. She had learned Bengali previously in order to be an encouragement to the native Christians. Linguist as she was herself she was able to help Carey much in this particular during their thirteen years of married life. Carey himself says they were perfectly suited to each other in spite of the fact that sometimes

for months she could not leave her couch. On the day of her marriage she gave her house to the Mission. The rent from it was to be used to support Indian evangelists. Through her generosity, too, Carey was able to provide for some of his needy relatives at home as he had not felt free to do before.

Chapter IX

TRIUMPHS

Just before the coming of Lord Minto as governor-general Serampore became engaged in difficulties with the government. The English officials until 1813 were relentless in their opposition to missionary advances. Missionaries, both English and American, were given no sympathy and time and again had to flee to avoid arrest or a forced return to their native lands.

In spite of the government's opposition, however, the good work of the mission went on. The Bible was being translated into eighteen languages, and the eight presses were actually printing Bibles in fifteen languages. More than five hundred persons had already been baptized, among whom were some Brahman priests themselves who had arrived at a knowledge of salvation through an independent study of the Word of God. Yes, the start had been definitely made, and India was to be taken for Christ.

While these bitter persecutions were being waged in India, the time came in England in 1813 when the charter of the East India Company was recon-

sidered by Parliament. The leading members of the Society had not been idle. Great missionary enthusiasm had been stirred up throughout the country, and now Parliament was to hear from the home base. Nearly a thousand different petitions were sent to Parliament requesting relief. The missionaries were not without their ardent supporters and defenders on the floor, either.

The able Wilberforce summed up the work of the missionaries in these words: "These 'Anabaptist' missionaries as among other low epithets they have been contemptuously called, are entitled to our highest respect and admiration. One of them, Dr. Carey, was originally in one of the lowest social stations; but, under all its disadvantages, he had the genius as well as the benevolence to devise a plan, which has been pursued, of forming a society for communicating the blessings of our Christian light to the native peoples of India. His first care was to qualify himself to act a distinguished part in this truly noble enterprise. He resolutely bent himself to a study of the learned languages. After reaching considerable proficiency in these, he applied himself to several of the Oriental tongues, more especially to that, which, I understand, is regarded as the parent of them all, the Sanskrit, in which his proficiency is acknowledged to be greater than even that of Sir William

Jones, or any other European. Of several of these languages, he has already published a grammar; of one or two of them, a dictionary, and he has in contemplation a still greater literary enterprise. The very plan of these would excite the highest admiration and respect in every unprejudiced literary mind. All this time, sir, he is laboring as a missionary with a warmth of zeal only equalled by that with which he prosecutes his literary labors. Merit like this could not escape the distinguished eye of Lord Wellesley, who appointed him professor of Sanskrit and Bengali in the College at Calcutta. Another of these 'Anabaptist' missionaries, Dr. Marshman, has established a seminary for the cultivation of Chinese, a language which he has studied with a success scarcely inferior to that of Dr. Carey in the Sanskrit. On more than one occasion at the annual examinations of the College in Calcutta, the highest eulogiums have been pronounced both on Dr. Carey and Dr. Marshman by the Governor-General, and the happiest consequences predicted from their literary toils.

"It is a merit of a vulgar sort, but, to those who are blind to their moral and even their literary excellencies, it may afford an estimate of value better suited to their principles and habits of calculation that these men and Mr. Ward, another of the missionaries, acquiring from one thousand to fifteen

hundred pounds a year each by the varied exercise of their talents, throw the whole into the Mission's common stock, which they thus support with their pecuniary contributions only less effectively than by their researches and labors of a high order. Such, sir, are the exertions, such the merits, such the successes of these great and good men; for so I shall not hesitate to term them."

Carey was accused, however, of having changed considerably from what he was while Lord Wellesley was in England. Now it was stated on the floor of the House of Commons that "he so abused the religion of the Hindus from a tub that he would have been killed, had it not been for the intervention of the police." The opposition was put to rout by an overwhelming vote in spite of such misrepresentations.

Lord Wellesley himself took part in the debate in the House of Lords. Said he, "I must say that whilst I was in India, I never knew of any danger arising from the missionaries' proceedings. The greatest number of them were in the Danish settlement of Serampore. Some of them were very learned men, particularly Dr. Carey, whom I employed in the College of Fort William. I always considered the missionaries who were in India in my time a quiet, ordered, discreet, and learned body. I em-

ployed them in the education of youth, and the translation of the Scriptures into the ancient languages. I thought it my duty to have the Scriptures translated into the tongues of the East, to give India the advantage of access to the sacred fountain of divine truth. I felt that a Christian governor could not do less; I knew that a British governor could not do more."

The result of the three days' debate on this phase of the Indian question was the passage of the following resolution: "That it is the duty of this country to promote the happiness of the inhabitants of the British Dominion in India, and that such means ought to be adopted as may lead to the introduction among them of useful knowledge, and of religious and moral improvement. That in the furtherance of the above objects sufficient facilities should be afforded by law to persons desirous of going to and remaining in India for the purpose of accomplishing these beneficent designs."

The victory was overwhelming. The East India Company's charter was now revised in a way that the freedom for missionaries embodied in the Parliamentary resolution could be guaranteed. The result was that other missionaries were added to the India force.

The burning of the printing plant

Chapter X

HEARTACHES

In the midst of the difficulties with the government another disaster almost of equal proportions overtook the faithful band of workers at Serampore. So destructive was this new blow that Marshman sorrowfully undertook the journey on Thursday morning to Calcutta to tell Carey what had happened the night before, March 11, 1812. What he related struck Carey dumb and cold.

What Marshman told Carey was that on the previous night a cruel fire had destroyed the printing plant of the brotherhood. Marshman's own account will tell the story best: "About six last evening, the workfolk having left, I was musing at home on the loss of my little one, when I heard Ward shout to me from his office where he tarried with the day's accounts. Running and looking in, I saw at the south end of the long building a twenty feet sheet of flame from a stage stacked with paper. We both rushed thither till the smoke thrust us back. A workman pressed further, but fell senseless, and had to be dragged out.

"All the window shutters but one were bolted

from within. We would fain have torn them open to save things; but an expert forbade us, and, indeed, shut the open one to stifle the flames. We organized carriers, and Ward mounted and pierced the roof over the area of trouble, and for four hours we poured in water to the great abatement of the fire. But injudicious friends, counting it safe at last, forced a shutter, and I saw flame leap to the center of the building. In half an hour, all was ablaze, and salvage the only thing possible; though precious little of that. We could rescue the five presses, for they were in the room adjoining, which as yet had not caught fire. They were only transferred there two or three weeks since. Had they been still in the main room, they could not have survived. Then we broke the windows of Ward's office, and pulled out the almirah and his desk; but except our title deeds and the translation fund ledgers, they held nothing of account.

"Our concern now was for the near buildings—the mission house, the boys' dormitories, and the girls'. So we cleared all that was combustible from between them and the printing works, besides all their furniture and the bedding. A friend took the children and the girls. The office roof fell in about midnight, and our greatest fear was then; for a body of flame two hundred feet by forty, rose into

the sky, and we dreaded the conflagration spreading —with the wind blowing sometimes pretty hard. But it mercifully fell, and the flame kept straight as a candle. We could only watch it in solemn silence, and, I think I can say, solemn serenity, interrupted by the crash of beams. By two o'clock of the morning it had spent itself, and we went to lie down, and at daylight I took boat to you.

"But the building and all its contents are gone. Nothing could survive such a furnace. The loss in English paper is immense. We never had so much in stock before. A thousand reams arrived only a week since for the Sinhalese and Tamil Testaments, which the Calcutta Bible Auxiliary had commissioned us to print. Ward had it stacked in the office to save it from being thieved. Then the just-cast Tamil type and the new Chinese metal type have gone, and are pitiful losses! But, thank God, no life was lost, though many were in danger, particularly Ward."

Pluckily and with faith in God they set to work again. A letter was sent to the Society on a vessel just going out. Marshman searched Calcutta for more printing supplies. Carey penned these words to his nephew: "Twelve months hard labor will not reinstate us; not to mention loss of property, manuscripts, etc., which we shall scarcely ever surmount.

I wish to be still, and know that the Lord is God, and to bow to his will in everything. He will no doubt bring good out of this evil, and make it promote his interests; but at present the providence is exceedingly dark."

When the debris was cleared away they rejoiced to learn that their four thousand steel punches of fourteen different Indian dialects were safe. The material loss alone was estimated to be about fifty thousand dollars to say nothing of the years of time which would be lost in restoring those portions of translation which had been destroyed. With characteristic brave heart, however, they set to work. By diligent efforts in a little over four months their presses were going again, and by the end of the year their Oriental type was replaced. In a little over a year they were printing in more languages than they had been before the fire. The best thing about it all was the intenseness with which the church in England rallied to the support and rescue of the Indian station. It did much to quicken the spiritual pulse of the home base.

The thing which tore Carey's heart more than either the government's opposition or the fire was the strained relations which came about between the mission and the Society. By 1815, both Sutcliff and the beloved Fuller were dead. Some of the new

missionaries who came over developed a critical attitude toward things as they existed—not so much directed against Carey or Ward as against Marshman. The whole thing so distressed Carey that he became ill, and his life was almost despaired of. Moreover rumors were spread at home that Carey was profiting immensely in a financial way. On this point Carey said, "Were I to die to-day, I should not leave property enough for the purchase of a coffin, and my wife would be entirely unprovided for. We are coarsely clad, and certainly not overfed."

The executive committee of the Society had consisted of Fuller, Sutcliff, and Ryland. Now it was augmented to thirty-five members; hence Ryland's voice counted for little. The sub-finance committee appointed seemed to the original missionaries to be quite cold in their business relationships with them. Then, too, eight British trustees were appointed to serve with the three in Serampore. As a matter of fact, the bulk of the wealth both tangible and intangible was made by the missionaries themselves, but they did not resent this so much as the attitude of those at the home base. Again, a son of Pearce's was sent over and *assigned* to live in with the missionaries. This was the first time that anyone had ever been *assigned* to them, for as Carey wrote them,

harmony in close residence must necessarily be based upon compatibility of personality.

Four of the new missionaries who arrived after 1814, all of them young and with their minds poisoned somewhat against Marshman before their arrival, now banded together and to all intents and purposes separated themselves wholly from their older brethren as far as outward operations were concerned. One of their first steps was the starting of a separate church in Calcutta. This looked on the face of it like division in the ranks of the brotherhood as indeed it actually was. More than that they likewise established schools in Calcutta which rivalled Marshman's, and even went so far as to establish printing presses in the city. They operated under what was known as the *Calcutta Missionary Union.* With Carey himself they were not hostile. They even went so far as to ask him to join them. He says of it, "I have lived with Dr. Marshman for eighteen years, and have seen him in all relationships, and I do not think I am blind to his faults. I have seen all his so called 'tortuosities' and every other defect with which he is charged. But I cannot caricature him, as I am sure our brethren do. That would be like publishing the print of a man with a long nose, and elongating it to the extent of several yards. Marshman's excellencies are such that

his defects are almost concealed by them, and I believe him to be one of the firmest friends the mission ever had, and I hope it may never stand in need of one like him."

The effect which the division had upon Carey is related in his own words to Ryland: "I do not recollect in my whole life anything which has given me so much distress as this schism. Many sleepless nights have I spent in examining what we had done to give it occasion, but can discover nothing on which I can fix. The mission, however, is rent in twain, and exhibits the scandalous appearance of a body divided against itself. We could easily vindicate ourselves, but the vindication would be ours and their disgrace. We have, therefore, resolved to say nothing, but to leave the matter in God's hands."

It must have been with a happy heart that Carey was able to write to his son Jabez on August 15, 1820: "I am sure it will give you pleasure to learn that our long continued dispute with the younger brethren in Calcutta is now settled. We met together for this purpose some three weeks ago, and, after each side giving up some trifling ideas and expressions, came to a reconciliation, which I pray God may be lasting."

Still one other heartache is found in the fact that his son Felix gave him much grief. After Felix had

gone to Burma as a missionary Felix's wife died. He remarried only to have his second wife and two small children meet with death, too, by reason of their boat being overturned and they drowned. A printing press, a gift of the mission, as well as valuable translation work, were likewise lost. All of this told adversely on Felix. He grew eccentric. Four years later word came to Serampore that he was returning to Calcutta as an ambassador from Burma to the British government in order to bring about a better relationship between the two governments, the relations of which had been somewhat strained. Carey mourned his loss to the mission, saying, "*Felix is shriveled from a missionary into an ambassador.*" He entered the city with the pomp of a king. A mansion was placed at his disposal by the English until subsequently it was discovered that although he did come with a communication from the king of Ava, yet his was not a mission which should be accorded such an honor. Whether this was due to his misunderstanding or to his own mental state is a question, but the fact remains that Carey was dreadfully embarrassed. Not only that, but Felix took to drink and ran deeply into debt. For these debts his father personally obligated himself. It was not until 1818 that he again came to himself and returned to the mission.

But not yet were their troubles at an end. Differences once apparently settled between them and the Society took on new flame. The aim of those at home seemed to be to want actually to control and direct the work of the missionaries. The free hand which they had had at the beginning they were told now to relinquish. At this time Carey wrote, "When I came out on this mission, I certainly did not think myself the servant of the Society, but rather a brother. *A work was to be done at the bottom of a well*, as it had been expressed. Some person had to descend to the bottom, whilst others held the rope. I agreed to descend, if my brothers would hold the rope; but I surely did not thus become their servant."

Both the Marshmans and Ward returned to England on furlough, thinking that in this way an understanding might be arrived at. For a brief interval things seemed to be settled again until trouble broke out afresh. Not until 1830, at which time the Serampore holdings were actually transferred to the trustees at home, was there any peace to be enjoyed. This was done on condition that the original missionaries should occupy it without rent until their deaths. Actual peace now settled down upon them.

Sorrows occasioned by the passing of loved ones came thick and fast. The spring of 1821 saw the passing of Carey's second wife. In spite of her

frailty she had been to him a real helpmate. The two had always treated each other with the tenderest of affection. When she was away from Serampore for her health, the exchange of letters between the two read like the letters of the most happy of lovers. Her thought, it seemed, was always for others. Many a one missed her greatly when she passed away.

Next the Marshmans lost their eldest daughter. All of them were buried in the deepest of grief when the highly valued pioneer convert, Krishna Pal, passed to his reward just when he had passed the half century mark, and would have had, according to human judgment, some of his best years ahead of him to strike for Christ. The blows already struck for Christ by him had counted for much. He left behind as his monument the memory of a life fully consecrated to his Lord. Following this Felix Carey passed away at the early age of thirty-seven. A few years before his death in 1822 penitently he had returned to Serampore and until his death he performed valuable service as his father's helper.

A stunning blow was dealt the mission when, on March 7, 1823, Ward passed away with the dreaded Asiatic cholera. Carey loved him most dearly for it was he who had been so largely instrumental in winning Carey's boys to Christ. He was

called the best preacher in Serampore, and as a printer, he had been indispensable in the work of the mission.

After remaining for a time a widower again Carey remarried a widow named Grace Hughes, who was but forty-five years of age. She brought him much happiness in his reclining years by her tender care. Shortly following this came the sad news of the passing in England of the last of the original supporters of Carey, Ryland himself. Of this Carey wrote: "It appears as if everything dear to me in England has now been removed. Wherever I look I see a blank. Were I to revisit that dear country I should have an entirely new set of friendships to form." England held nothing for Carey, and he never cared to return.

Chapter XI

BETTER DAYS

One of the most satisfying things done in the latter years of Carey's life was the establishment of a college at Serampore. The project had been in the mind of Carey as early as 1794. It is indeed remarkable how many things later actualized were born in his fertile mind in those early years. Carey's greatest disillusionment was found perhaps in his miscalculation as to how long it would take to win India to Christ. He had expected conversions very shortly after going to work, but in this was disappointed. He now realized most definitely that the process was going to be a long one. Moreover he was certain, too, that the work could never be done by foreign missionaries. "It is my judgment," he said, "that on native evangelists the weight of the great work must ultimately rest."

Many even at home were shy of the emphasis given to education. Many good Baptists in England were convinced that the great need of ministers was reliance upon the Holy Ghost and upon the Holy Ghost alone. What place a college had in the work of winning the heathen to Christ they frankly told

Carey they could not see. Carey, however, was thoroughly convinced that philosophy, logic, and other higher branches were indispensable in the winning of India to the Savior. He pointed out that if the Reformation had not developed scholars Roman Catholicism would not have given way. So he thought that scholarship was essential in pulling down the strongholds of Hindu culture steeped as it was in Oriental philosophy. The missionaries were convinced that too long education had been in the hands of the Brahmans while superstition and ignorance flourished among the masses.

The big central question at the outset was whether the nucleus of the training should be Oriental or Occidental. Carey realized that the key to Oriental culture lay in the Sanskrit, and they soon decided to train Orientals in an Oriental culture instead of trying to Europeanize them. Great stress was to be placed upon the training of natives for places of Christian leadership. "What," they asked at Serampore, "could early Christianity have wrought in the Greek world without a Paul, a Luke, an Apollos? Or what could the Reformation leaders have effected had they been ignorant of Latin, Hebrew, and Greek?"

One of the fine things about the institution which they planned was that it was not sectarian in any

sense of the word. At first it was opened to every "Christian denomination in Asia." The college opened a few of its classes in 1819, but it did not start in full swing for several years later. They soon felt that the college was too narrow in its outlook if its influence were to be felt throughout the land. Consequently they decided to throw it open in 1820 to non-Christian Indians as well. They did not even demand that Hindu and Moslem students break their social customs by boarding with the Christians, thus defiling themselves. It was determined that "nothing was to be asked of any which was repugnant to his conscientious feelings, nothing to which he attached the idea of moral wrong." The college was therefore, as they said, to be free as the air. At the very beginning provision was made both for a theological academy and for a college of sciences and arts. It is interesting to note here that Serampore is the only institution in India to-day empowered to confer divinity degrees.

Carey at the age of sixty saw the buildings completed. As they surmised, Brahmans as well as Mohammedans were included in the student body, much to Carey's satisfaction. The fond dream of the brotherhood was to make the college a "Christian Benares and an Indian Halle." Money for the en-

terprise flowed in freely from private sources sympathetic with the undertaking.

One of Carey's chief joys in his latter years was found in his satisfaction of watching what his boys were doing. Of Felix we have already spoken. William had gone out in 1807 to Dinajpoor to undertake missionary work under Fernandez, Christian merchant and missionary. Later he went to Cutwa, higher up the Hoogly, where he did commendable work. Jabez was a very dutiful son, but not a Christian until 1812. He had progressed well, previously studying the Chinese language at his father's urging, but he was without strong missionary interest. He was interested in the law; so his father concluded that the best thing to do was to apprentice him to a firm of lawyers in Calcutta, which he accordingly did. At this time Ryland, preaching a sermon in commemoration of the Society's twentieth birthday, stopped in the middle of his sermon and asked that earnest prayers be breathed for Jabez that he might surrender his heart and life to God. Before they called God answered. Jabez subsequently offered himself for service in the Moluccas. The islands presented a real opportunity under Dutch sovereignty for constructive educational Christian leadership, which Jabez was able to supply. Of this son Carey said that he would rather see him a mis-

sionary than chief justice of Bengal. Jonathan became a supreme court attorney, and also a financial backer of the Mission. One of Carey's chief delights was in writing to and receiving letters from his sons.

Throughout his busy career Carey's chief avocation, his hobby, which he took extreme delight in, was botanical gardening. In many of his letters to his sons he makes mention of this work and asks them to send him any strange flowers, insects, or birds which may have their habitats in their lands.

In his last days his garden was one of his chief delights. He loved to experiment with flowers, and they as his companions probably gave him more genuine satisfaction than some of his fellow-countrymen who were causing him so much trouble in far-off England.

On the ninth day of June, 1834, Carey breathed his last, having almost attained the age of seventy-three. One cannot help but observe, however, that in those years he lived fully and he accomplished more than an average group of a hundred men did of his contemporaries. He was one man in a thousand—yes, in a hundred thousand. The way to India's salvation he paved. Others will do well to follow in his footsteps.

Chapter XII

LOOKING BACKWARD

The one thing in the life of William Carey which will be remembered above all others is the work he did in blazing the way for future missionaries to India in his translations. His conviction that the entrance of the word of God would give light and consummate in conversion was many times justified in his experiences in India.

As early as 1803 he wrote Fuller: "If we are given another fifteen years, we hope to translate and print the Scriptures into all the chief languages of Hindustan. We have fixed our eyes on this goal. The zeal of the Lord of hosts shall perform this." As a matter of fact he accomplished far beyond these expectations. The translation of the Bible into Sanskrit is an example of his extra achievements.

Carey, of course, knew that his translations were far from being perfect. When it is remembered that he was pioneering in practically all of these tongues, the remarkable thing about it all is that he should have been able to do so well in such diversified dialects and languages. Some of them have stood through the years with very little revision found to

be necessary. In one instance only one man could be found who could even read and write a language. This shows how difficult it was sometimes to secure a competent *pundit*. It will be interesting to note here a summary of his translation work. It is as follows:

In Bengali, Oriya, Hindi, Marathi, Sanskrit, and Assamese the whole Bible was done.

The New Testament and the Old to Ezekiel 26 in Panjabi.

New Testament and Old to II Kings in Pashto and Kashmira.

New Testament and Pentateuch in Telugu and Konkani.

The New Testament in eighteen others.

One or more of the Gospels in five others.

This makes a total of thirty-four languages into which Carey delved—an enviable record, certainly!

As one looks back at the India as Carey first saw it and the India which he left, great contrasts are noted. Thanks to his influence two of the most abominable of Hindu practices were made illegal—the practice of sacrificing of small babes to the goddess Ganga, and that of suttee, or the burning of widows on the funeral pyre.

For the saving of India Carey gave his all. Aside from the reason that so many of his former friends

had passed away in England, an even bigger reason which kept him in India was the vigorous program which he had mapped out for himself to accomplish in his translation. Repeatedly he was urged to return home on furlough, but he did not feel that he could take the time. It is an interesting fact to note here too that Carey and his associates Ward and the Marshmans, gave out of their earnings just a little short of half a million dollars to the cause of missionary work. It is no exaggeration to point out that much of the success being experienced in missionary endeavor in India to-day dates back to the groundwork laid down by the father of all modern missions, William Carey.

APPENDIX

From Carey's *Enquiry*

"FIRSTLY, As to their distance from us, whatever objections might have been made on that account before the invention of the mariner's compass, nothing can be alleged for it with any color of plausibility in the present age. Men can now sail with as much certainty through the Great South Sea as they can through the Mediterranean or any lesser sea. Yea, and providence seems in a manner to invite us to the trial, as there are to our knowledge trading companies, whose commerce lies in many of the places where these barbarians dwell. . . .

"SECONDLY, As to their uncivilized and barbarous way of living, this can be no objection to any, except those whose love of ease renders them unwilling to expose themselves to inconveniences for the good of others. It was no objection to the apostles and their successors, who went among the barbarous Germans and Gauls, and still more barbarous Britons! They did not wait for the ancient inhabitants of these countries to be civilized before they could be Christianised, but went simply with the doctrine of the cross; and Tertullian could boast that 'those

parts of Britain which were proof against the Roman armies, were conquered by the Gospel of Christ.' It was no objection to an Eliot or a Brainerd, in later times. They went forth, and encountered every difficulty of every kind, and found that a cordial reception of the Gospel produced those happy effects which the longest intercourse with Europeans without it could never accomplish. It is no objection to commercial men. It only requires that we should have as much love to the souls of our fellow-creatures, and fellow-sinners, as they have for the profits arising from a few otter-skins, and all these difficulties would be easily surmounted.

"After all, the uncivilised state of the heathen, instead of affording an objection *against* preaching the Gospel to them, ought to furnish an argument *for* it. Can we as men, or as Christians, hear that a great part of our fellow-creatures, whose souls are as immortal as ours, and who are as capable as ourselves of adorning the Gospel and contributing by their preachings, writings, or practices to the glory of our Redeemer's name and the good of his church, are enveloped in ignorance and barbarism? Can we hear that they are without the Gospel, without government, without laws, and without arts and sciences, and not exert ourselves to introduce among them the sentiments of men and of Christians? Would not the

spread of the Gospel be the most effectual means of their civilisation? Would not that make them useful members of society? We know that such effects did in a measure follow the afore-mentioned efforts of Eliot, Brainerd, and others amongst the American Indians; and if similar attempts were made in other parts of the world, and succeeded with a divine blessing (which we have every reason to think they would), might we not expect to see able divines, or read well-conducted treatises in defense of the truth, even amongst those who at present seem to be scarcely human?

"THIRDLY, In respect to the danger of being killed by them, it is true that whoever does go must put his life in his hand, and not consult with flesh and blood; but do not the goodness of the cause, the duties incumbent on us as the creatures of God and Christians, and the perishing state of our fellow-men, loudly call upon us to venture all, and use every warrantable exertion for their benefit? Paul and Barnabas, who hazarded their lives for the name of our Lord Jesus Christ, were not blamed as being rash, but commended for so doing; while John Mark, who through timidity of mind deserted them in their perilous undertaking, was branded with censure. After all, as has been already observed, I greatly question whether most of the barbarities practiced

by the savages upon those who have visited them, have not originated in some real or supposed affront, and were therefore, more properly, acts of self-defense, than proofs of ferocious dispositions. No wonder if the imprudence of sailors should prompt them to offend the simple savage, and the offense be resented; but Eliot, Brainerd, and the Moravian missionaries have been very seldom molested. Nay, in general, the heathen has shown a willingness to hear the word; and have principally expressed their hatred of Christianity on account of the vices of nominal Christians.

"FOURTHLY, As to the difficulty of procuring the necessaries of life, this would not be so great as may appear at first sight; for, though we could not procure European food, yet we might procure such as the natives of those countries which we visit, subsist upon themselves. And this would only be passing through what we have virtually engaged in by entering on the ministerial office. A Christian minister is a person who in a peculiar sense is *not his own;* he is the *servant* of God, and therefore ought to be wholly devoted to him. By entering on that sacred office he solemnly undertakes to be always engaged, as much as possible, in the Lord's work, and not to choose his own pleasure, or employment, or pursue the ministry as a something that

is to subserve his own ends, or interests, or as a kind of by work. He engages to go where God pleases, and to do or endure what he sees fit to command, or call him to, in the exercise of his function. He virtually bids farewell to his friends, pleasures, and comforts, and stands in readiness to endure the greatest sufferings in the work of his Lord, and Master. It is inconsistent for ministers to please themselves with thoughts of a numerous auditory, cordial friends, a civilised country, legal protection, affluence, splendour, or even a competency. The slights, and hatred of men, and even pretended friends, gloomy prisons, and tortures, the society of barbarians of uncouth speech, miserable accommodations in wretched wildernesses, hunger, and thirst, nakedness, weariness, and painfulness, hard work, and but little worldly encouragement, should rather be the objects of their expectation. Thus the apostles acted, in the primitive times, and endured hardness, as good soldiers of Jesus Christ. . . .

"It might be necessary, however, for two, at least, to go together, and in general I should think it best that they should be married men, and to prevent their time from being employed in procuring necessaries, two, or more, other persons, with their wives and families, might also accompany them, who should be wholly employed in providing for them.

In most countries it would be necessary for them to cultivate a little spot of ground just for their support, which would be a resource to them, whenever their supplies failed. Not to mention the advantages they would reap from each other's company, it would take off the enormous expense which has always attended undertakings of this kind, the first expense being the whole; for though a large colony needs support for a considerable time, yet so small a number would, upon receiving the first crop, maintain themselves. They would have the advantage of choosing their situation, their wants would be few; the women, and even the children, would be necessary for domestic purposes: and a few articles of stock, as a cow or two, and a bull, and a few other cattle of both sexes, a very few utensils of husbandry, and some corn to sow their land, would be sufficient.

"FIFTHLY, As to learning their languages, the same means would be found necessary here as in trade between different nations. In some cases interpreters might be obtained, who might be employed for a time; and where these were not to be found, the missionaries must have patience, and mingle with the people, till they have learned so much of their language as to be able to communicate their ideas to them in it. It is well known to require no very

extraordinary talents to learn, in the space of a year, or two at most, the language of any people upon earth, so much of it at least as to be able to convey any sentiments we wish to their understandings.

"The missionaries must be men of great piety, prudence, courage, and forbearance; they must be willing to leave all the comforts of life behind them, and to encounter all the hardships of a torrid or a frigid climate, an uncomfortable manner of living, and every other inconvenience that can attend this undertaking. Clothing, a few knives, powder and shot, fishing-tackle, and the articles of husbandry above mentioned, must be provided for them; and when arrived at the place of their destination, their first business must be to gain some acquaintance with the language of the natives (for which purpose two would be better than one), and by all lawful means to endeavor to cultivate a friendship with them, and as soon as possible let them know the errand for which they are sent. . . . They must be very careful not to resent injuries which may be offered to them, nor to think highly of themselves, so as to despise the poor heathens, and by those means lay a foundation for their resentment or rejection of the gospel. . . . Let but missionaries of the above description engage in the work, and we shall see that it is not impracticable."

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